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ABSTRACT

This document contains 12 units of study and student activities that incorporate American Indian culture into various aspects of the elementary school curriculum. These teaching units are the outcome of a teacher summer workshop held at Salish Kootenai College, Pablo, Montana. Sections describe: (1) research and presentations on the Indian tribes of Montana; (2) exploration of family history, genealogy, and cultural background; (3) Grade 1 activities that integrate American Indian culture and literature, information on local plants, and nature activities into a whole language curriculum, NASTARS, a pilot program in which Native American high school students read or share oral stories with second graders, and activities involving the Kootenai legend of Medicine Tree Hill; (4) calendar-related activities that teach Salish and Kootenai tradition; (5) 8 days of Salish and Kootenai cultural activities culminating in a cultural fair and a mini-powwow; (6) story telling and writing activities that emphasize respect for the Earth and the circle of life; (7) recognizing and using Mandan symbols; (8) design and construction of various types of Native American shelters; (9) lessons and class discussion that address Indian-White conflicts about the land; (10) inservice teacher education on cultural awareness and building parent involvement; (11) activities to build self-esteem; and (12) story telling to build cultural awareness and understanding. (SV)

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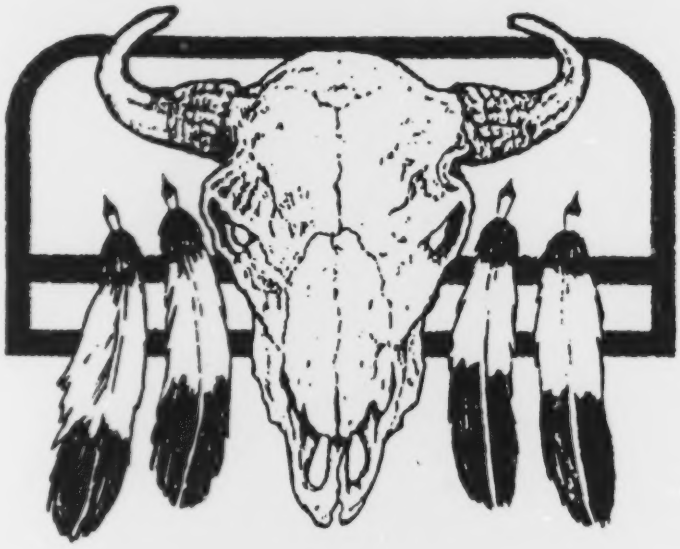

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# MONTANA INSTITUTE FOR EFFECTIVE TEACHING OF AMERICAN INDIAN CHILDREN

June 9-14, 1991
Salish Kootenai College

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# "INDIANS OF MONTANA"

By

Mary Ann Erickson

## INTRODUCTION

The purpose for this unit is to allow the students to discover, on their own, that not all Indians are the same physically, socially or culturally. It is also intended that the students will gain a better understanding of the specific tribes that make up the Flathead Indian Reservation, upon which they live, and why these tribes have not always lived in harmony. This unit will involve across the curriculum work. English/writing classes will be asked to help the students write letters. The computer classes will be used for students to type up the letters to be sent to the various tribes. The art classes will be used to let the students express the various aspects of their tribes' design, color and art. The speech and drama teacher will help the students prepare the presentations and the library media specialist will be used to assist the students with research skills and visual aids.

TIME REQUIRED: Approximately three weeks will be needed to complete this unit but before the initial unit of study begins, the students will be grouped heterogeneously and left to decide which Indian tribe of Montana they would be most interested in studying. During an English and computer class period students will write to the various Indian Reservations requesting any information about the tribe, its history and culture. Students will also ask for listings of recommended books, tapes, visual aids and any other sources that give information about the specific tribe so that the library may keep this information on file.

OBJECTIVES: Students will:
-gain an understanding that not all Indians are alike
-work cooperatively in small groups
-become more sensitive and tolerant of the various cultures
-understand the impact that Indians have had in Montana
-develop research strategies

MATERIALS NEEDED:
Addresses of the various tribal agencies
Poster board
Various art materials
Library
VCR and TV
Audiovisual catalogs from library
LaserCat from the library computer
Magazines
Pictures
Maps
Transparencies

METHODOLOGY: Approximately five weeks before the actual unit begins, students will be placed in small groups and asked to choose an Indian tribe of Montana to study. Letters will be written and sent to the reservations. (This whets the students appetite and gives them some time to think about what they want to know about the tribe they have chosen before the actual research begins).

Day one: Bring in two or three apples varying in size, color and shape. (Raymond Reyes example) Ask student how the apples are different from each other, if possible let students taste the different apples. Then cut the apples in half and show how they are all the same inside, each has a star. Ask students how these apples are like people. Group discussion.

Students will be given the attached handout so they are aware of what is expected from them as individuals and as a group.

Students will break into their groups and within the group decide who will research the various aspects of the tribe. They will use the library for their research and also the information received from the various reservations. Making personal contact with members of the tribe will also be encouraged.

Students will have approximately a week to complete individual research and will then work in groups to put the information together to make a presentation to the rest of the class. Students will have approximately four days to prepare group presentation.

Each group will be assigned a day for presentation. As each group gives their presentation, the other students will be required to take notes as this will also be part of their grade.

Culminating activities directed by the teacher will include:

Game of Jeopardy (our school has the lights and buttons like the actual game show so this should be quite fun). The questions would come from the individual groups.

Conceptual map - students will choose a tribe other than the one they researched and map out what was learned about that tribe.

EVALUATION PROCESS: Students will be evaluated on individual and group participation, notebook, and the culminating activities described above.

STUDENT HANDOUT

INDIAN TRIBES OF MONTANA

Each of you will be responsible for working within a group and on your own. You will be graded upon your contribution as an individual and the end product produced by the group. Necessary information required for each tribe is as follows:
-language/communication
-cultural and social background
-artistic design/religion
-history/geographical boundaries
-contributions to society

Visual aids should be incorporated into group presentation. Some examples of this would be: posters, drawings, regalia, charts, time lines, games, maps, dioramas, music, collages, filmstrips, books, movies, and whatever else will help you to demonstrate knowledge of tribe.

Each of you will be responsible for coming up with at least four questions about your specific topic, that means if you were to research the language of a tribe, then you must come up with four questions in the following form: This tribe of Indians did not have an alphabet until they met up with the Jesuits, etc. The questions will be used in the Jeopardy game.

Each of you will also be responsible for turning in a notebook with notes acquired from listening to the other group presentations.

You will need these notes to do a conceptual map at the end of unit so be sure you can read them and that they are accurate.

If you have any questions please ask them.

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Montana Indians: Their History and Location.

This is just an example of a few of the resources housed in the high school library. Many more are available for students to research and they also have six sets of current encyclopedias to use.

# CELEBRATE YOUR HERITAGE!

By

Wendy Macklin

## INTRODUCTION

A child's self-esteem can be enhanced by the knowledge of his past and his feeling of being connected to a culture or heritage. This sense of belonging can give a child the strength to believe in his own uniqueness and individuality. Many children do not connect with the past and therefore have difficulty relating to the present. Those children who do have a personal perspective about their heritage have a base to relate to when they are studying about past events.

Understanding my roots has been something of importance to me ever since I was a child. Listening to family stories has always fulfilled a need, a sense of belonging to a group of people and to the world as a whole. The goals of this unit are to create a basic understanding of one's culture and to open dialogue among families about their "roots." It is designed to make all students, Indian and Non-Indian, aware and proud of their heritage. It is also intended to allow for acceptance and appreciation of all cultural diversity.

This unit is designed for a 5th grade social studies class, however it could be used as is for grades 4-6. It is in many ways an interdisciplinary unit including history, geography, language, math, and reading skills. With some adaptations it could be used for almost all elementary grade levels.

## TIME REQUIRED

This unit could take as few as six days, or as long as two weeks depending on the time allowed for each activity. (Based on 45 minute class periods.)

## STUDENT CENTERED OBJECTIVES: (For more specific objectives see each lesson)

- Students will explore their family history and cultural background and will demonstrate their appreciation of their heritage through a variety of activities including: speakers, research, graphing, mapping, art activities, reading, writing, discussion, and evaluation.
- Students will be exposed to classmates' cultural backgrounds and will compare and contrast similarities and differences.
- Students will learn to appreciate the cultural diversity within their classroom.
- Students will be exposed to the local culture.

## MATERIALS

U.S. Map - Wall
World Map - Wall
Letters to Parents
Graph Paper
U.S. Map - Worksheet
World Map - Worksheet
Genealogical Chart
Plain White Paper

Construction Paper
Glue
Hangers
Teacher Made Worksheets
Cassette Tapes (Possibly for students who cannot afford them)
Scissors
Markers/Colored Pencils
Encyclopedias

METHODOLOGY AND PROCEDURES

Lesson One - Introduction and Motivating Activity

Time: 1 45-minute period

Objectives:

- The students will be introduced to the unit.
- The student should develop an interest in the local Native American Culture.
- The students should become excited about finding out information about their cultural heritage.

Procedure: Invite a guest speaker in to tell about the local native culture. This speaker could come from the local cultural committee. If this is not available you could invite a parent or tribal elder to come to speak to the class. The speaker should be apprised of the goals of the unit as a whole, and should be prepared to discuss various aspects of the local culture including history, language, games, traditional clothing and foods, and myths or stories that are culturally relevant. Encourage the speaker to plan or help you plan an active demonstration (perhaps games, dance, or language) that the children can participate in. The children should gain an awareness of this culture and should be eager to go home and find out where their ancestors came from.

Before the end of the period give children a letter to take home explaining the unit, the goals of the unit, and extracurricular activities. Also attached to the letter should be a flyer questioning their cultural roots. Stress that it is very important that the children should have some information concerning their heritage for further assignments within the unit. Also send a copy of a genealogy chart which could be filled out for extra credit.

Cross Curricular Ties:

In a language or English class the children could write thank you letters and draw pictures for the guest speaker. Politeness, respect, and manner should be stressed in any cultural situation.

Lesson Two - Culture Graphing and Mapping

Time: 1 to 2 45-minute periods

Objectives:

- The students will share their individual ancestry and the class as a whole will graph the information.
- The students will color individual maps of the U.S. and world showing where their ancestors came from.

Procedures: This activity creates both a geographical and numerical distribution of the cultural information found within the classroom. The students should be able to see the range of cultures that exist within a cohesive classroom.

Discuss students' findings and list the tribes and countries which represent their cultural heritage on butcher paper. Discuss the geographical location of each of the tribes and countries listed. Give the students a map of the U.S. and of the world. Ask students to locate these tribes and countries on the U.S. or World Maps, and have individuals come to the wall map to locate the tribe or country.

After the students have located the proper location they may color in those areas that pertain to their heritage on their individual maps. Have the student who located the country go to an outline map of the world traced on tag board and make a light pencil mark in that country. This map can be colored by the students during free time throughout the week and be eventually hung in the classroom.

Break into groups of 3 or 4 and have students create a graph of their cultural distribution as a class. Distribute questions for the group to discuss among themselves. After the groups have discussed the questions, have them share their answers for a general class discussion. Questions could include the following:

1. Which tribes have the greatest representation?

2. Which countries have the greatest representation?

3. Why are some countries or tribes not represented? (perhaps Australia, Brazil, Seminoles, or Apache)

4. What are some possible differences between tribes within Montana?

5. What are some possible cultural differences between countries?

Discuss immigration patterns as well as tribal affiliations and settlement patterns with students as a whole.

Cross Curricular Ties: Older students or students with calculators could figure out the percentages of countries and tribes in a math class. The graphing information could be used to teach a lesson on various types of graphs. Story problems could be written using the figures.

Lesson Three - Research Project

Time: 2 to 4 45-minute periods

Objectives:

- The students will research and read to gather specific information.
- The students will work either in groups or individually to create a visual end product.
- The students will share the information they gathered orally and visually with their classmates.

Procedure: Students will spend time researching a topic of their choice based on their own personal cultural background.

Students may work in small groups (2-4) or they may work individually depending on their preference. Students may use encyclopedias and other available library materials to find out basic information about the tribe or country they are researching. Students who are unable to find out information about their own cultural background may choose to research a tribe or country in which they are interested.

Students should try to find out about the following topics pertaining to their specific research.

| | | |
|---|---|---|
| Shelter | Food | Music |
| Transportation | Games | Legends/Myths/Stories |
| Clothing | Crafts | Daily Life |
| History, etc. | Religion | |

The expected outcome of the research is for students to gather specific information which can be used in the activities for the remainder of the unit. In this particular activity, students should gain enough information to create a cultural mobile about the tribe or country which they have researched. The mobile should include numerous drawings or pictures that depict that particular culture. Some students may prefer to represent their culture through some other visual representation such as posters, murals, or sculptures.

The students, either groups or individuals, should be prepared to make an oral presentation sharing the information they gleaned with the rest of their classmates.

Cross Curricular Ties:

- Spelling - The groups each pick 3 - 5 words that they feel are important for their classmates to learn. Compile that week's spelling and vocabulary list from their efforts.

- Writing - The students could write a written report from the information they have researched.

- Writing - Once the students have gathered this information, they may wish to write a creative story using this background information.

Lesson Four - Ancestor Poems

Time: 1 45-minute period

Objective:

- Students will reflect on their ancestors in regards to their research and will write a poem.

Procedure: This project is adapted from one developed by Mick Fedullo, from It's Like My Heart Pounding, page 59-65. Having researched one country or tribe from their cultural background they should have a good idea about how and where their ancestors lived. Ask the children where they would be if their ancestors had never existed. Discuss some of the aspects of their ancestors' lives. Review some of the information they researched.

How did your ancestors shelter themselves?
What did they eat and how did they get food?
By what means did they travel?
What kind of clothing did they wear?
What kind of ceremonies did they hold?
What kind of games did they enjoy?
What did they do in the evenings?
How was life different for children then?
How might your ancestors have thought about their ancestors?
What would they have wanted for you in the future?

Pass out model poems after the discussion. Fedullo's examples include two poems written by Indian poets. They may be a little too advanced for this level, however you could use them for examples until more examples are written or found. See Appendix D. Discuss the meaning of the poems. After discussion give the children some options to choose from.

1) Write about one person, either a man or a woman, giving a physical description and detailing an activity he or she is involved in.
2) Write about one ancestral family: mother, father, and children and perhaps the extended family, again with physical descriptions and activities.
3) Write about a large group of ancestors and what they are doing (perhaps a group of men preparing to sweat; a gathering for a ceremony, the entire group (tribe) moving from one place to another, a hunting expedition,

harvesting food, etc.)

When students have written their poems, have them share their work with the other students.

Lesson Five - Comparison of Cultures

Time: 1 45-minute period

Objective:

- The students will compare and contrast the similarities and differences they have found between various cultures.

- The students will analyze their own values and what they have learned.

Procedure: The students will form groups of 3-4. The first grouping used to do the cultural graphing would be appropriate. Tell the students that you want them to compare and contrast the various cultures that were studied, based on the information that they are learning from their classmates. Stress positive feedback and diplomacy are important here. They are not comparing favorite football teams, but instead ways of living and people. Ask them to consider the following questions:

> How are the Native American cultures alike?
> How are the Native American and European cultures similar?
> What values are the same between all cultures?
> How are the Native American cultures different? Can you name two Native American cultures that seem the most unlike?
> How are European cultures different from one another? Which two seem the most unlike?
> How are Native American, European, Asian, & African, (etc.) cultures different?
> What kind of adaptations would your ancestors have to have made in order to survive in another culture?

A full class discussion should follow the small group deliberations. The questions should be addressed individually with sharing coming from each of the groups concerning their opinions. A more mature class might consider the following. Do you agree or disagree with the following statement: Prejudice and hatred are based on ignorance.

The self-evaluation should be sent home with the students for homework. It should be passed out during this class. See Appendix E.

Lesson Six - Family Research (optional)

This is an optional activity depending on the extra credit activities of the students. If any of the students decided to tape record their grandparents, parents, or some other relative about family history, this period of time could be used to share what they found. If the taping is extensive you may ask them to key up a particular segment that they would like to share with their classmates. If they are not willing to share with the whole class, ask them to bring in the tape so you can verify their extra credit.

Genealogical charts could also be displayed at this time. If any children have come across a family story that they are particularly proud of they may want to tell it on this day.

Evaluation: This unit is created with several evaluatory activities built into the unit. The teacher should be able to make an ongoing evaluation of the projects.

1) Bringing back a cultural history survey
2) Cultural graphing and mapping
3) Discussion
4) Research - Is their time being used wisely? What contribution have they made to their group?
5) Group Presentation and Mobile - Accuracy? Neatness? Topic covered completely?
6) Ancestor Poem
7) Discussion and group cooperation in culture comparison
8) Self Evaluation
9) Extra Credit Projects

The self evaluation should indicate whether the child has full understanding of the general goals and objectives. Participation can be observed, and much of the unit evaluation will be conducted through observation.

References:

Fedullo, Mick, It's Like My Heart Pounding, Mountain West Educational Equality Center, Ogden, Utah, c1990.

Dear Parents,

We are starting a new unit in Social Studies which is entitled "Celebrate Your Heritage!" All the children come from individual and unique backgrounds and have cultural ties from all over the world as well as from tribes all over the northwest. The goal of this unit is to help the children develop an awareness of their own family, culture, and traditions, as well as foster an understanding, appreciation, and acceptance of other cultures. I want the children to be proud of their heritage.

Enclosed is a survey of what tribes and countries your child's ancestors came from. Please help him/her fill it out to the best of your ability. This information will be very important during this unit. It will be the basis of the projects your child will be doing. If for some reason you have no idea, your child will need to choose a tribe or country to research.

As I stated, we will be involved in a number of activities throughout the next couple weeks. I encourage you to discuss our activities with your children and share any information you can with them. The students may also work on some extra credit activities if they are applicable to your family. One activity is to fill out a genealogical chart or family tree. When the children feel some connection to the past and to specific people their self-esteem is enhanced by that sense of belonging. If your child cannot fill out the chart as far back as it is written, don't worry. They will not be graded on how far back they can go. The other extra credit activity will be an oral history project. If your child would like to record an older relative (a parent, grandparent, etc.) on tape (cassette or video), this would be quite beneficial. It is interesting to record some of the family stories or just stories of what it was like growing up.

If there is anything you would like to share with the class or if you would like to help with this unit, please contact me at the school or at home. I am looking forward to the next couple of weeks, and I appreciate any help you can give to your child at home while working on this project. Thank you.

Sincerely,

Your child's teacher

## CULTURAL SURVEY

**Please check all tribes and countries that your ancestors came from. If you know specific fractions or percentages you may indicate that; however, it is not necessary.**

_____(child's name) has ancestors that came from the following tribes and countries.

_____SALISH

_____KOOTENAI

_____BLACKFOOT

_____CROW

_____NORTHERN CHEYENNE

_____SIOUX

_____ARAPAHO

_____NEZ PERCE

_____GROS VENTRE

_____ASSINIBOINE

_____CHIPPEWA-CREE

_____OTHER_____

_____OTHER_____

_____MEXICO

_____CANADA

_____JAPAN

_____CHINA

_____INDIA

_____AUSTRALIA/NEW ZEALAND

_____PUERTO RICO

_____OTHER_____

_____ENGLAND

_____GERMANY

_____FRANCE

_____IRELAND

_____SCOTLAND

_____WALES

_____SWEDEN

_____NORWAY

_____FINLAND

_____RUSSIA

_____NETHERLANDS

_____DENMARK

_____ITALY

_____SPAIN

_____PORTUGAL

_____GREECE

_____POLAND

_____HUNGARY

_____SWITZERLAND

_____AUSTRIA

_____OTHER_____

MODEL POEMS FROM MICK FEDULLO

Slim Man Canyon
(early summer, Navajo Nation, 1972)

by Leslie Marmon Silko

700 years ago

people were living here
water was funning gently
and the sun was warm
on pumpkin flowers

It was 700 years ago
deep in this canyon
with sandstone rising high above
The rock the silence tall sky and flowing water
sunshine through cottonwood leaves
the willow smell in the wind
700 years.

The rhythm
the horse's feet moving strong through
white deep sand.

Where I come from is like this
the warmth, the fragrance, the silence.
Blue sky and rainclouds in the distance
we ride together
past cliffs with stories and songs
painted on rocks.
700 years ago.

To My Coast Salish Ancestors

by Duance Niatum

In the late evening, rain and fog.
Who sends dancers with elk-teeth rattles
to roam the alley next to my cottage?
Their song enters the window,
a Swinomish chorus; each step
that brings them closer forms
another mask of the moon,
another color of the Northwest sea.

I open the door and follow:
they toss legends I must find in the air.
In their honor I cross knives with them:
our union is a force the wind receives.
I am of this coast and its keeper.

Appendix E

Name _____
Date _____

## SELF EVALUATION - CELEBRATE YOUR HERITAGE

**Please answer the following questions in full sentences. Think carefully about each question before you write your answer.**

1. Why is it important to learn about your cultural heritage?

2. What do you believe is the most important thing you have learned during the course of this unit?

3. When studying your "country or tribe," what aspect of this culture did you find the most interesting? Example: Was there a specific value you felt was important? Did you enjoy learning about some of the traditional foods, crafts, music, or traditions? Etc.

4. What do people from all cultural backgrounds have in common?

5. Do you plan to study more about your family history? Why or why not? If you plan to study about your heritage more, what would you like to do, or what would you like to find out?

# INCORPORATING NATURE AND NATIVE AMERICAN CULTURE INTO A WHOLE LANGUAGE CURRICULUM

By

Dian Fyant

## INTRODUCTION

The purpose of my unit is to incorporate additional culturally relevant materials into the whole language curriculum of my first grade class. St. Ignatius School, located on the Flathead Indian Reservation, is approximately 50 percent Native American. By incorporating Native American culture, literature, and nature activities into the curriculum objectives, schools encourage high self-esteem in Indian students by validating their cultural experiences. Non-Indian children living on a reservation also need this same curriculum to facilitate their relations with and appreciation of their Native American friends and neighbors.

This unit will actually be part of an existing plant unit I use which includes a section about plants indigenous to the community and the uses Indians have had for them. I begin the plant unit by talking about, drawing, and observing parts of plants and their functions. We do a capillary action experiment with celery and food coloring and open soaked beans to see the tiny plants inside. Then we brainstorm and make a poster of different kinds of seeds we use for food and make seed pictures. At this point, I do a mini-popcorn unit after which I would begin this new portion of my plant unit.

This portion of the plant unit will be done in the fall. In the spring I do the second part of the unit when I have Clarence Woodcock from the Culture Committee come in and show examples of local plants and talk about their uses. Small books of local plants are made for the children using pictures and information from Montana - Native Plants and Early Peoples by Jeff Hart and published by the Montana Historical Society, 1976. We then schedule an all-day nature hike where children take their books and mark the plants that they see.

Day 1

Time: One Hour

Objective:

Students will, by making a class collage, be able to identify at least five different foods that have come to us from Native American agriculture including two which provide half of the world's present food supply--corn and potatoes.

Materials needed:

Scissors, paste, bulletin board paper with the title "The Many, Varied Foods We Eat From Native American Agriculture" and the various food names written randomly over the paper, women's magazines, grocery store advertisements.

Procedure:

Discuss with the students how long ago people depended upon plants and animals to live--just as we do today. Much of the food we eat comes from other cultures--like pizza from Italy and burritos from Mexico. Ask the students if they can think of other foods from other countries and list them on the board. Then show and read the bulletin board paper with the Native American food contributions. Tell them that over half of the world's food supply comes from corn and potatoes. Students then look through magazines and advertisements to find pictures of these foods to paste on the sheet next to the names of the food. Allow students to work until the last ten minutes of the hour. Leave the paper up and magazines available for students to work on in their spare time.

Evaluation:

Students will draw pictures of at least five different foods from Native American agriculture. These are added to a plant folder each child has started.

Resource:

Nutrition Indian Cookbook, Native American Cultural Awareness Program, St. Ignatius School District 28, Robert A. Mogor (Director).

Day 2

Time: One Hour

Objectives:

After listening to the story, students will be able to tell the many various uses of corn. Students will make and label a sequence drawing of corn growth--including pollination--which will be put in their plant folder. On a worksheet entitled: "Corn is a grass plant

and belongs to the grain family," students will glue samples of the different grains below the pictures of the grains: wheat, rye, oats, barley, rice and corn.

Materials:

Corn Is Maize--The Gift of the Indians, yellow bulletin board paper in the shape of a corn cob, marker, 8 1/2" x 11" blank paper for each child, pencils, crayons, worksheets, glue, grains of wheat, rye, oats, barley, rice, and corn: corn stalk.

Procedure:

Remind students about the collage we did yesterday of the various foods we eat that came to us from the Indians. See how many they can recall. Also ask what were the two most important foods throughout the world (corn and potatoes). Read and discuss Corn Is Maize--The Gift of the Indians. Show the corn stalk and talk about pollination. As students recall from the story the many varied uses of corn, write them on the bulletin board paper. Pass out paper and show students how to fold it into fourths. Have them draw, label, and color the sequence of corn growth. Pass out worksheets and grains and discuss each grain as you help them glue the grains below each picture of the plant.

Evaluation:

Discussion, participation, and pictures of corn and grain samples put into plant folders.

Reference:

Brandenberg, Aliki, Corn Is Maize--The Gift of Indians, Thomas Y. Crowell, New York, 1976.

Day 3

Time: One Hour

Objectives: After listening to and discussing The Giving Tree, students will be able to read and explain how the story relates to a new vocabulary word--"personification" (First graders love big words!). Students will be able to tell the many various ways The Giving Tree was useful to the boy. Students will give descriptive words of the characters--the boy and the tree. Students will draw a personification of a tree.

Materials: The Giving Tree, bulletin board paper with a picture of a tree drawn on it and the words: Tell the many various ways the Giving Tree was useful to the boy, two different colored markers, 8 1/2" x 11" paper for each student, pencils, crayons, chalkboard and chalk.

Procedure: Read and discuss The Giving Tree. Write the word "personification" on the board first as a whole word, then below it write it broken into syllables. Help children to phonetically sound it out and point out the word "person" in it. Ask if anyone might guess

at what it means. Give the definition and some examples. Ask if any personification was used in the book--and what it was. As students recall the many various ways the tree was useful to the boy, write their answers on the bulletin board paper. At the bottom of the paper, in another color, write: "What many various words can you think of to describe the characters of the tree and the boy?" Record two lists as the students think of them. Pass out paper and ask students to write the word "Personification" across the top. Tell them to draw a personification of a tree and write a sentence at the bottom of the page about their picture of the story.

Evaluation: Discussion, participation, and pictures with sentences to go into their plant folders.

Reference:

Silverstein, Shel, The Giving Tree, Harper & Row, 1964.

Day 4

Time: One Hour

Objective: Students will gain an appreciation of trees. In addition, they will use their oral and thinking skills as they are exposed to student generated vocabulary. They will also practice listening and writing skills. After reading parts of Thanks to Trees, students will brainstorm many various things we make or get from trees. They will write dictated sentences at the bottom of pictures that they draw of things we get from trees.

Materials: Thanks to Trees, bulletin board paper divided in half--one half: "What many various things do we make or get from trees?", 8 1/2" x 11" drawing paper with writing lines at the horizontal bottom (enough for one per child), marker, pencils, crayons, magazines, scissors, paste.

Procedure: Read and discuss pages 5-25 and 48-50 of Thanks to Trees. Record children's brainstorming of the many various things we get from trees on the bulletin board paper. Pass out paper and have students use their "sound spelling" to write as you dictate: "Trees give us many things." (I find that dictating to the students is a good second step in helping students learn to write. The first step is to have them dictate to you as you write). Students draw several things they make or get from trees. The bulletin board paper is to be left up so that children can cut and paste on pictures from magazines of things from wood as they finish assignments early and have spare time.

Evaluation: Discussion, participation, pictures and sentences put into plant folders.

Reference:

Webber, Irma A., Thanks to Trees, E.M. Hale and Co., 1961.

Day 5

Time: One Hour

Objectives: Students will gain an appreciation of trees. In addition, they will use their oral and thinking skills as they are exposed to student-generated vocabulary. They will also practice listening and writing skills. After reading A Tree Is Nice, students will brainstorm the many various ways we can enjoy trees. They will finish sentences at the bottom of pictures they draw of ways they can enjoy trees to create a class big book.

Materials: Second half of bulletin board paper from yesterday: "What many various ways can we enjoy trees?", A Tree Is Nice, 8 1/2" x 11" drawing paper with writing lines at the horizontal bottom with the sentence beginning: "A tree is nice because...", pencils, crayons, marker, chalkboard, chalk, either two large pieces of construction paper or tagboard (one with picture of tree) for class big book cover.

Procedure: Read and discuss A Tree Is Nice. Record children's brainstorming of "many various ways we can enjoy trees" on bulletin board paper. Pass out papers--students draw one or more ways they can enjoy trees. Have students use the "sound spelling" to finish the sentence at the bottom: A tree is nice because... As students finish their papers, tape them onto the big book covers starting at the bottom and overlapping them an inch or two (so they can be flipped up as each one is read).

Evaluation: Discussion, participation, and finished class big book.

Reference:

Udry, Janice May, A Tree Is Nice, Harper & Row, 1956.

Day 6

Time: One Hour and Thirty Minutes

Objectives: Students will strengthen their appreciation of trees, practice oral and writing skills, and generate descriptive words during a neighborhood outing. The class will adopt and identify a tree. After naming and hugging the tree, students will draw the tree and write a sentence or two about the tree. When finished, they will gather leaves from this and other different kinds of trees on the way back to school.

Materials: Trees: A Guide to Familiar American Trees, drawing paper with writing lines on the bottom taped to slates (or other hard surface for writing ease), pencils, large sheet of construction paper taped to same size piece of cardboard, marker.

Procedure: Beforehand select a tree within walking distance of the school and ask permission of the land owners to adopt it (explaining what that will entail). Also, send home permission notes about the planned outing. After walking to the tree, students will

identify it with the help of the book Trees: A Guide to Familiar American Trees. After agreeing on a name for the tree, everyone will have a chance to hug the tree. They will brainstorm words to describe the tree as the teacher writes them on the construction paper. Then students will draw the tree as it now looks (during the fall) and write a sentence or two about the tree. Then students will gather leaves from their tree and other kinds of leaves on the way back to the school. Through the different seasons students will return to view, draw, and write about their tree.

Evaluation: Discussion, participation, and tree drawings with sentences to put in individual plant folders.

Reference:

Zim, Herbert S., and Martin, Alexander C., Trees: A Guide to Familiar American Trees, Golden Press, 1956.

Day 7

Time: One Hour

Objectives: Students will identify and label different compound and simple leaves. They will also identify and label the different leaf margins.

Materials: Sun paper (available at print or photography shops and art supply stores), different types of leaves from deciduous trees, 8 1/2" x 11" or larger pieces of glass or transparent acetate, classification pictures of leaves (dark construction paper can be used instead of the sun paper, but needs to be left in the sun for several days.)

Procedure: Distribute leaves, transparency, and sun paper. Students arrange the leaves on the paper making sure the leaf blades do not overlap. They then place the transparency over the leaves. They take everything outside into the direct sunlight until the paper turns a gray-blue. The project is taken back inside and the transparency and leaves are removed. Then follow the directions on the package of the sun paper. In groups, have students use the classification pictures of the leaves to identify and label the leaves simple or compound and the type of leaf margin.

Evaluation: Participation and finished leaf identifications which will be put in their plant folders.

Resource: Hands On/Minds On: Science Activities for Children, This publication is the outcome of American Indian Science & Engineering Society workshops for teachers, 1990.

Day 8

Time: Two Hours (This lesson may be divided into two sessions)

Objectives: Students will be able to recognize and define the word "legend." After listening to and discussing an Indian legend, students dictate their own original legend to be made into a class big book. Possible topics will be brainstormed.

Materials: Chalkboard, chalk, large sheets of lined paper (or bulletin board paper will work), pencils, crayons, How the Birch Tree Got Its Stripes, marker, drawing paper.

Procedure: Grapevine Game--Have three students leave the room while you tell a story to the rest of the group. When you finish, ask one of the students back into the room. Have one of the students who heard the story retell the story as accurately as possible. Then invite another student back into the room and have the child who just heard the story to retell it. Finally, the last student returns to hear the story retold by the child who just heard it. Compare the original story with the resulting story.

Discuss a comparison of written and oral legends--talking about their advantages and disadvantages. Talk about how a long time ago some families or individuals of Indian tribes and other cultures had the job of remembering their people's legends and hundreds of generations of history with amazing accuracy. "There are native elders still alive today that can reproduce the detailed accounts of migrations that took place before, during, and after the ice age."[1]

Read and discuss How the Birch Tree Got Its Stripes--A Cree Story for Children. Tell students that we are going to make up our own legend and make it into a big book for everyone to read. As students brainstorm topics for the story, write them on the board. After the class picks out a topic, help them through dictating a story to you. Record their words as they give them to you. If they become stumped, ask leading questions. When the story is complete, have students illustrate it. Assemble the pictures and the story to create a book.

Evaluation: Participation, discussion and the final class big book.

Resources:

[1]Hastings, Dick and Dan Vaillaincourt, Walking With Grandfather and Great Wolf and Little Mouse Sister, Four Winds Development Project, Faculty of Education, The University of Lethbridge, 4401 University Drive, Lethbridge, Alberta, Canada T1K 3M4.

Whitstone, Dean and Freda Ahenakew, How The Birch Tree Got Its Stripes--A Cree Story for Children, Fifth House (Saskatoon, Saskatchewan), 1988.

Day 9

Time: Two Hours (may be divided into two sessions)

Objectives: Students will learn about the life cycle of the tree and will, through illustration, reproduce steps in a process (sequence) of the life and death of a tree. Students will gain a simple understanding of ecology--that the earth cannot keep giving without getting

something back so it will have more to give. They will have a first-hand experience with leaf decomposition.

Materials: The Grandpa Tree, bulletin board paper, marker, several clear plastic bags, clear glass jar or bowl filled with some kind of nuts, teacher-made tagboard tree with roots that can be anchored in the jar of nuts, napkins or paper towels, hand lenses.

Procedure: Read and discuss The Grandpa Tree. Write the word "personification on the board or, if you keep a class vocabulary list, point it out on the list. Ask how the word is pronounced and if anyone remembers what it means. Ask if there was any personification in the story about the grandpa tree--as they do make a circular diagram with simple pictures and labels of the life of the tree. Talk about the life cycle in nature--how things live, grow, reproduce, and die so others can then repeat the same cycle. Ask students if they can give examples.

Show the students the jar of nuts with the tagboard tree "growing' out of it. Ask someone to pass out the napkins and tell the students that we are going to pretend that the nuts are nutrients (minerals and things plants need to grow and live) in the soil. Remind students of the experiment we did with the celery and the food coloring to see how leaves at the top of a tree are fed--how the color moved up to the top of the leaves. The leaves at the top of the tree need the nutrients from the soil to make food for the tree. Begin taking nuts out of the jar and putting them on the students napkins as you say, "Pretend this tree is taking these nutrients out of the soil up to their leaves. It keeps growing, and growing and taking out more and more, and more and more (etc.) nutrients out of the soil." Keep taking nuts out until they are all gone. "After a while what happens?" Students will say that there are no more nutrients left. "How do you think our soil keeps from running out of nutrients?" Give "think time" and allow students to volunteer various answers. If they don't come up with all the answers you are looking for, ask leading questions. Make sure that they understand that soil has a life cycle too (the nutrient cycle). Then steer the discussion back to The Grandpa Tree. "What do you think happened to the grandpa tree when he died?" Discuss decomposition (write the word on the board) by soil organisms, insects, fungi (such as mushrooms), and bacteria. Without the nutrient cycle in the soil plants, animals and people wouldn't be able to continue living on Earth because we all depend on plants for our nutrients. Be sure to discuss the use of fertilizer.

Tell students we are going to see some different stages of decomposition. Take them to a grove of trees where there are leaves decaying in the soil (we have a place along Mission Creek that is in easy walking distance). When you get to where you are going say, "Look, all of the leaves are turning into soil. Can you see it happening?" Have the children use the hand lenses to look closely at the leaves as they gently peel layers off the top. The farther down they go, the more decomposed the leaves will be. Help the children discover the cause of the decomposition: white threads of fungi, worms, mites, many kinds of larvae, spiders, centipedes, millipedes, mushrooms, moss, etc. Then, with the children, collect some leaves in the plastic bags in various stages of decomposition. Back in the classroom create a "Nutrient Cycle" bulletin board. Place the bags in sequence with arrows pointing from a picture of a tree with leaves falling to whole leaves--

to those that are the most decomposed and then to the soil with a picture of a new tree seedling growing from it.

Evaluation: Discussion, participation, and final class-made bulletin board.

Resources:

Donahue, Mike, The Grandpa Tree, Roberts Rinehart, Inc., 1988.

Caduto, Michael J. and Joseph Bruchac, The Keepers of The Earth, Fulcrum Inc., 1989.

Day 10

Time: Two Hours and Thirty Minutes (may be divided into two sessions)

Objectives: Students will observe the Great Lakes region on a U.S. map. Students will make and count groups of ten up to 40. They will learn about how sap runs in a tree and where maple syrup comes from. In groups, students will create posters for each month symbolizing the Native American name for the month. The posters will be mounted on the bulletin board and grouped by seasons to discover what months the sap flows (late winter/early spring) heaviest. Students will practice counting skills when counting the annual rings on a cross section of a trunk. Students will practice drawing and writing skills. They will review our new vocabulary word "legend."

Materials: Use the paper punch to make about 45 "dots" per child, glue, 8 1/2" x 11" sheets of paper with "It takes 40 buckets of boiled maple sap to make one bucket of maple syrup." on the horizontal bottom, Keepers of the Earth, twelve large pieces of construction paper (various colors), pencils, crayons, markers, cross section of a tree trunk, 8" x 11" paper with writing lines at the vertical bottom, chalkboard, chalk, bulletin board, tacks, U.S. map, lettering stencils.

Procedure: Review with the children the vocabulary word "legend" written either on the chalkboard or the class vocabulary list. Ask if anyone knows where maple syrup comes from. Usually someone will know--if not, explain that it comes from maple trees. Explain how it is extracted and boiled--that it takes 40 buckets of sap boiled down to make one bucket of syrup. Tell the students you are going to read a legend to them that comes from the Native American Anishinabe people that are from the Great Lakes region (show on the U.S. map). Read and discuss "Manabozho and the Maple Trees" page 145 of Keepers of the Earth. Ask: "Why does Manabozho thin down the maple sap? Why does he think people should have to hunt, fish, gather and grow their own food? Do you think it was a good idea for him to thin down the sap so that it has to be boiled to become sweet syrup? Why or why not? List on the chalkboard and review the names of the months with the children. Next to each month write the local Native American name for the month. Review the vocabulary word "symbol" with the children and have them brainstorm symbols for the Native American names of the month. Divide the students into twelve groups and give them the materials needed to create posters for each month. (Each must contain the name of the month, the Native American name of the month and

a symbol to represent that name.) When they have finished, arrange them in groups by seasons on the bulletin board. Remind the students that the story said that the sap would drip from the trees at only a certain time of the year--late winter/early spring. Then, as children observe the bulletin board, ask what months they think that would be.

Pass out the paper with the writing lines on the bottom. Ask students to draw a picture that shows what the story was about. Then have them write what happened in the story in a sentence or two at the bottom. When these are finished, put them in their plant folders (or writing folders). As they finish let the children count the annual rings on the cross section of the tree trunk to discover how old the tree was.

During math class, pass out the 8 1/2" x 11" blank papers and have each child come up and count out 41 of the paper-punched "dots." Have them glue 40 of the dots horizontally onto the paper in groups of ten, then they put an equal sign on a drawn boiling pot and glue the pot after the groups of ten and glue a single dot on the other side to represent the 40 buckets of sap to one bucket of syrup. Have them count the dots by ones and then by tens.

Evaluation: Discussion, season posters/bulletin boards, picture/stories, and "dot" sheets

Resource:

Caduto, Michael J. and Joseph Bruchac, The Keepers of the Earth, Fulcrum Inc., 1989.

Day 11

Time: One Hour and Thirty Minutes

Objectives: Students will learn a new vocabulary word "analogy." They will identify analogies on a short video story "Walking With Grandfather." Students will practice their drawing and writing skills.

Materials: Video "Walking With Grandfather, T.V. and V.C.R., chalkboard, chalk, 8 1/2" x 11" paper with writing lines at the vertical bottom, pencils, crayons.

Procedure: Review the vocabulary words "personification" and "symbol" with the children. Introduce and discuss the new vocabulary word "analogy." Tell students they are going to watch a short video and they are to watch for analogies. Show the video "Walking With Grandfather." Afterwards ask if anyone noticed any analogies. Someone will probably come up with one or more. If they are stumped rewind the video and look for the analogies by stopping after the first one of the eagle. Help them to locate the other analogies of the water and the trees. Also discuss how the analogies also showed any personification or if they could be used as a symbol. Discuss some of Grandfather's quotes--What do they mean and do you agree? Sample quotes:

1. "The day waits for no one."

2. "The Great Spirit has given all people knowledge and wisdom, each in their own way, and has forgotten no one."

3. "When both women and men have equal power and respect and they are balanced, then the people of the earth will soar to their highest limits."

4. "Water gives life to all living things and yet always seeks the lowest spot to show how humble she is."

5. "If we are to have peace in the world, we must learn to be like the trees. The Alder doesn't tell the Oak tree to move over. The Oak tree doesn't tell the Maple to move over. All of the different trees stand together with their roots deep into the same Mother Earth, refreshed by the same breeze, warmed by the same sun."

Pass out paper and tell students that they are going to draw pictures of one of their grandparents or an elder in the community. They will write a description of them. What does she look like? How old is she? How does she spend her days? What did she do when she was younger? Does she tell stories? What are they about?

Evaluation: Discussion, picture/descriptions to be put in their writing folders.

Resource:

Hastings, Dick and Dan Vaillaincourt, "Walking With Grandfather" and "The Great Wolf and Little Mouse Sister," Four Winds Development Project Faculty of Education, The University of Lethbridge, 4401 University Drive, Lethbridge, Alberta, Canada T1K 3M4.

Day 12

Time: Two Hours (can be divided into two sessions)

Objectives: Students will recreate and illustrate the story "The Great Wolf and Little Mouse Sister" for a big class book. Students will brainstorm descriptive words of the characters. Students will practice listening, thinking, and oral skills.

Materials: large pieces of tagboard or paper for a big book, markers, pencils, crayons, two sheets of bulletin board paper, video "The Great Wolf and Little Mouse Sister."

Procedure: Review again the vocabulary word "legend." Show and discuss the video. Ask students to recall the characters--as they do, write them across the top of the bulletin board paper. Then ask students to think of as many words as they can that describe the animals (which you list under each name). Have students retell the story in their own words as you write them on sheets for a big class book. Have students illustrate the pages. The book can be read together as a class and later individually from the class library.

Evaluation: Discussion and class big book.

Resource: Same as the last lesson--see Day 11.

# NATIVE AMERICAN STUDENTS TEACH AWESOME READERS:

## MEDICINE TREE ACTIVITY

## TEACHING TRADITIONS OF THE SALISH AND KOOTENAI TRIBES THROUGH CALENDAR ACTIVITIES

By

Deb Buckley

## NASTARS

Introduction: The following pilot program was inspired by my work with Native American High School Students in the Spring of 1991. A possible title for the program is NASTARS, which stands for Native American Students Teaching Awesome Readers.

NASTARS will be Native American high school students from Two Eagle River that meet the following requirements:

1. Students must show enthusiasm to work with young children and respect for the program.

2. In order to participate, the student must be in passing academic standing and have a reliable attendance record.

3. Student must be available 2-4 days per month for a half hour time period to be arranged.

Qualified NASTARS will act as Junior Teacher's Aides to visit my second grade classroom as scheduled, to read or share oral stories with the younger children.

The purpose of the NASTARS program is primarily to promote positive self-esteem for all students. This exchange will give the younger students teenaged role models from the tribe and open opportunities for the high school students.

An initial discussion for this program has been discussed and approved by my principal, Connie Adams at Pablo Elementary and with Peter Pohl, Reading Specialist at Two Eagle River, with support from both.

It is my goal to get this program operating in the Fall of 1991. I feel that it would be a positive collaboration between the two schools and benefit the students greatly. The younger children in my class, especially Native American, may identify with the NASTARS and thus identify themselves as "awesome readers." Perhaps the high school students will become interested in reading more, increasing their own communication skills and may even pursue teaching careers or other careers requiring more education. With enthusiasm and cooperation, this program will encourage Native American students to become more excited and involved in their education.

## MEDICINE TREE ACTIVITY

Objective: Students will learn the Kootenai Legend of Medicine Tree Hill located in the Bitterroot Valley South of Missoula. Students will then prepare their own Medicine Badge to hang on our class Medicine Tree for a successful year in second grade. Good first week of school activity.

Time: Approximately 45 minutes

Materials:

1. Indian Legends from the Northern Rockies by Ella Clark.

2. Potted dogwood branch in rocks and water so it will bloom.

3. Teacher-made circular medicine badges to be completed by students.

4. Small decorative articles such as feathers, stones, bones, hide, beads and plants.

Procedures: Teacher will retell the story of Medicine Tree Hill from Indian Legends of the Northern Rockies by Ella Clark. Have students gathered together on the floor comfortably into a group. A discussion will follow to recognize the students' knowledge of medicine trees. Perhaps one of your Native American students has visited the tree in the legend.

Next, the teacher will explain that we will create our own class medicine tree with medicine badges on it. Our goals and wishes for this year will be written on the badge and decorated with a special item which might be found on an actual Medicine Tree in what was called the Medicine Bundle.

As a group activity, students brainstorm ideas on chart paper, i.e., I would like to have positive Medicine to learn:

1. to write in cursive

2. add big numbers

3. paint dinosaurs, etc.

The class will also brainstorm ideas on what "good medicine" or positive actions they can bring to the group.

"I will bring my good medicine of _____ (friendship, sharing, laughing, telling stories) to our group."

These charts will be left up for a student reference as ideas and for spelling references.

Each student will then be given badges to work on. They will first complete the medicine statements. Next, markers will be used to design badges. Teacher will then teach about actual items which might be found in a true Medicine Bundle such as beadwork, colored fabric, plant samples, hide, etc. Allow students to select a special article provided by teacher to glue onto badge.

As a final step Medicine Badges will be glued to construction paper cut into various shapes and fringed.

Students may share their Medicine Badge with class as they hang on the tree.

The Medicine Tree will be left on display to share with parents and other classes, to bring us a powerful year.

## TRADITIONS OF THE SALISH AND KOOTENAI TRIBES TAUGHT THROUGH CALENDAR ACTIVITIES

Introduction: This unit is inspired by Robin Richter from the Institute and adapted to teach local Salish and Kootenai Tribal Traditions. The individual lessons will be taught over several days, each month, throughout the year. By integrating the cultural teachings into the curriculum we will reinforce the honored and equal value of these traditions to the well known Anglo Saxon Traditions. By developing pride and knowledge in their heritage, Native American Indian children can improve their self-concept and develop a sense of identity. Learning about other cultures allows all children to discover and respect different value systems.

Objectives: Students will learn Salish and Kootenai traditions as they relate to the calendar and seasons.

Materials:

1. Teacher-made Moon Charts with the Salish and Kootenai names for each month and symbol

2. Blank calendar pages for each student with area for illustrations

3. Special materials and guest speakers listed by individual months

Procedures: On the first day of each month or moon*, as they will be taught, the calendar will be introduced with the Anglo Saxon title, Salish meaning and Kootenai meaning. Special activities and lessons will be taught over several days throughout the month. Each student will participate in activities and keep their own individual calendars.

*The months or moons will be taught in order by the school year.

<u>August - Lesson One</u>

Salish: Huckleberry Moon
Kootenai: Fruit Ripening Moon

Time: 45 minutes

Materials: Calendars, Purple "smelly" markers (if possible), audio tape "Jamberry" by Bruce Degen, Huckleberry treat.

Teacher will introduce the Huckleberry Moon by playing My Name. Tape a picture of huckleberries on back. Children ask yes/no questions to figure out that I am a huckleberry.

Next class will discuss use of huckleberry in present and past. Show modern products, chocolate huckleberries, candle scents, ice cream sauce. Compare to past use of huckleberry as major food source in fruit food group.

Distribute calendars to each student to design a picture for the month. Teacher will draw a huckleberry bush on the board.

While students work, teacher will play tape "Jamberry" about picking berries and will read the book by Bruce Deyer after lunch. A fruit treat will be served such as ice cream with huckleberries.

Students will have a contest for 15 minutes in cooperative groups to list as many August ripening fruits as possible. Lists will be discussed and posted.

September - Lesson Two

Chokecherry Moon (both tribes)

Time: 45 minutes

Materials: Large piece of paper, Big Book form, chokecherry branch

Activity: Teacher will bring in piece of chokecherry branch. "Where do chokecherries grow?" Class will discuss. "Why do you think it was named chokecherry?" Discussion.

Students will write a class story on how the chokecherry received its name, guided by the teacher who will write the story into a Big Book. To be illustrated by the class.

Lesson Three

Time: 20 minutes

Materials: Butcher paper, calendars

Activity: Creative thinking game adapted from Talents Unlimited "Students think of the many and varied uses of a chokecherry." Teacher records on paper.

Students pass chokecherry branch from person to person creating fun uses of a chokecherry, i.e., you can eat it, draw with it, dye your clothes with it, feed it to the birds, paint your face, etc. If a student draws a blank they may pass at any time.

Students complete September chokecherry calendar illustrations and mark important dates such as Native American Day on September 27.

October Lesson 4

Time: 45 minutes

Salish: When we go hunting Moon
Kootenai: Falling Leaf Moon

To celebrate Falling Leaf Moon teach children poem:

Red, Yellow, Orange, Brown
All the leaves are falling down
Rake them, rake them
rake them up!!
Now jump in!!
(do actions for falling leaves,
raking and jumping)

Take children outside to collect leaves for leaf rubbing on calendars.

Next return to class and distribute leaves. Ask students "What colors do you think of when you think of falling leaves?" Student response usually yellow, red, orange, brown. Teacher asks why not blue or black--that's silly, but why not green?? Class discusses. Show poster on chlorophyll and explain in diagram on board (very simply just for exposure) students will complete calendars using fall colors.

Lesson Five

When we go hunting Moon.

Salish named October this month--why?? Discuss. Allow students to spend 20 minutes or so sharing recent or past hunting stories. Spend additional time discussing why the hunt was so important and how hunters counted their kill. Students may keep track of days by tally marks, i.e., and so on. Discuss what animals were hunted for the Salish (deer, elk and some moose, no Buffalo)!

November - Lesson Six

Salish - Settle Down Moon
Kootenai - Deer Calling Moon

Time: 1 Hour

Guest Speaker: Clarence Woodcock, Salish Culture Committee

Activity: Teacher will learn how to say Sqwələləlu Spqəni which means Settle Down Moon. Class will learn how to say and teacher will use as a means to quiet and settle class down. This will be a que.

Guest speaker Clarence Woodcock will visit and tell coyote stories which began in November traditionally.

Lesson Seven

Class will write thank you letters to Mr. Woodcock and draw coyote illustrations for his story.

Lesson Eight

Students will narrate and act out coyote stories in skit form to perform for other class and parents.

Plan approximately 5-6 30- or 40-minute classes to prepare for this.

Lesson 8

Kootenai - Deer Calling Moon

Time: 30 minutes

Guest Speaker: Barney or Vernon Finley will be invited to teach us how the Kootenai hunter of the past hunted his game and used all body parts to make useful items.

December - Lesson 9

Salish - Trapping Moon

Time: Approximately 1 hour

Materials: Teacher-made handout depicted local fauna that was and in some cases is still trapped.

Guest Speaker: Teacher will invite Frannie Cahoon to visit class with display traps and fur pelts teaching of traditional trapping practices of the Kootenai Tribe. Students will complete calendar illustration with the instructions to include furs and hides being used in traditional ways, i.e., deer hide clothing, bear rugs, etc.

Lesson 10

First Prayers Moon - Kootenai

At this time, I have been unable to find out the meaning of this moon. If it is appropriate our class will plan an activity based on what we can learn from the Kootenai Culture Committee.

An alternate and additional plan for December is to study different cultures' celebrations of Christmas.

January - Lesson 11

Salish and Kootenai Shooting Rifle Moon

Time: 30 minutes

This moon is named after the tribes' New Year's custom of visiting relatives and shooting your rifle in the air. Because of a safety issue we will discuss precautions and advise against this for children.

Activity: Class will brainstorm and list family traditions of celebrating New Year's Eve, i.e., special dinner, kiss or hug, etc. Students will design their calendar with shooting rifle symbol.

An additional learning center could be constructed to teach customs around the world.

February - Lesson 12

Salish: Bitter Cold Moon
Kootenai: Bear Moon

Activity:

For the Salish this is the Moon of the Bitter Cold. Each of the 20 school days in February will be celebrated by one-two students taking the air temperature for the class to record on each of their calendars. This schedule should be set up on chart form so that every member has the opportunity to be "He or She that measures bitter cold."

Time: 30 minutes

Materials: writing paper, pencils

Activity: The Salish say that this month is so cold that it will "curl your hair." Discuss what this figure of speech means. Next have each student copy and complete this phrase "February, the Bitter Cold Moon, is so cold it _____." Share and display writing.

Lesson 13

Bear Moon

Materials: Modeling Clay
American Indian Myths and Legends by Erdoes and Ortiz

Time: 2 class periods of 35 minutes each

Activity:

A. To introduce bear moon invite a Kootenai member perhaps Arlene Adams or Barney Finley to visit and discuss the role of bears to the Kootenai.

Discuss bear claw jewelry and have students form bear claws from modeling clay: dry, paint and string in extra time.

B. Invite Zach Cantlin a talented 4th grader from Ronan to our class to demonstrate modeling bears from clay. Students will be given clay to model a bear for the class bear moon diorama. On a bulletin board post black paper with a large full moon in center. Directly under board place table with modeled bears lying on a brown covered table. Label Bear Moon.

C. For language arts Bear Moon poems can be written.

March - Lesson 14

Salish: Geese Return Moon
Kootenai: Melting Snow Moon

Time: Each activity approximately 30 minutes

Activity:

A. Geese returning is a sign of spring. On butcher paper list class's ideas for signs of spring.

Next ask where have geese been? Discuss bird migration. Show U.S./Canadian map showing where geese live in summer-compare to map of winter habitat.

Have children keep track on their calendars of geese counts. Post class results in hall.

B. Students will design geese mobiles with 3-D wings to hang in a formation. Discuss geese formations.

An individual learning center can be set up to encourage additional studies of geese.

Lesson 15

Melting Snow Moon

Daily activity approximately 10 minutes as part of opening activities.

Since the Kootenai describe this Moon for its melting snow, take air temperatures to compare to the Bitter Cold Moon temperatures. Temperature takers will also use the calculator to check class subtraction for the varying temperatures. By understanding the warmer temperatures in degrees, students will understand temperature effects on snow.

April - Lesson 16

Salish - Buttercup Moon
Kootenai - Cracked Land Moon

Time: 40 minutes

Materials: Buttercups, tagboard, Elmer's glue, laminator

Activity: The Salish name for this month is the Buttercup Moon after the many flowers which bloom on the hillside. Students will go on a walk to collect buttercups (approximately 5 each). They will glue flowers to precut tagboard which is 2" x 5" and then press with a clean sheet of paper on top, then heavy books. Teacher can then laminate. A final touch is a punched hole with a piece of ribbon to make a nice bookmark. You can use this to kick off a Spring Reading Incentive Program.

Lesson 17

Cracked Land Moon

This activity is more science oriented, looking at landscapes to determine what causes cracked appearance can be done in small cooperative groups or teacher demonstrated with students guessing (predicting) results.

Each group needs two pie tins, large spoons and piece of saran wrap. Students will take pie tins outside to fill with dirt. Next bring both tins inside. Add 1/2 cup of water to each pan and stir, making a "mud pie." Finally, cover one pie tin with saran wrap. Have each group predict what will happen to soil in each tin and why. Place tins on shelf and observe daily. Discuss results and how it relates to the Kootenai Cracked Land Moon.

May - Lesson 18

Salish: Bitterroot Harvest Moon
Kootenai: High Water Moon

Activity: Guest speaker to demonstrate culture committee, Clarence Woodcock to demonstrate or talk to class about the importance of the Bitterroot Harvest as a primary food source to the tribe in the past.

As a follow-up activity, 3-D bitterroot flowers (like popular windsocks) made from pink construction paper with green crepe paper roots can be made to display in room.

High Water Moon

Activity: Why have we gone from cracked land to High Water Moon? Class discussion. Teacher should clip newspaper articles dealing with water safety to discuss and teach class safe practice.

June - Lesson 19

Salish - Camas Harvest Moon
Kootenai - Ripening Strawberry Moon

Activity:

A. Show sample of camas. Discuss preparation and if possible try to have a sample prepared to taste. A ditto of the camas for students to color would be an alternative so that students are able to recognize the plant.

B. Strawberry Ripening Moon. Discuss differences between wild strawberries and domestic. For their individual calendar illustrations have students design an item made from strawberries. Can be real, but imagined is more fun, i.e., strawberry slippers, strawberry airplane, etc. Hang calendars from line with clothespins. Each student receives strawberry "smelly" sticker for a job well done.

July - Lesson 19

Salish - Time of Celebrating Moon
Kootenai - Service Berry Moon

Activity:

A. Although students will not be in school, July should be covered. July truly is a time for celebrating. Ask students what they celebrate in July? (4th of July, Pow Wows both Arlee and Elmo, no school, good weather) Mark important dates on the calendar and illustrate.

B. Service Berry Moon. Students should be given picture of service berry so they can identify. Color service berry border around illustration of celebration for this moon.

At last the calendar is complete and a product and record of each student's year in second grade.

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Stories from our Elders, Flathead Culture Committee.

# EXPERIENCE NATIVE AMERICAN CULTURE THROUGH THE EYES AND MINDS OF PRIMARY SOURCES ON THE FLATHEAD RESERVATION: A CULTURAL AWARENESS UNIT FOR FOURTH GRADE

By

Karen Kleinklaus

## Introduction

This unit is intended to develop an awareness and sensitivity among my fourth graders to our Native American culture on the Flathead Reservation.

Lessons presented daily for eight consecutive days will culminate in a Cultural Fair and Mini Pow-wow. We will invite another fourth grade class off of the reservation to share in a day's activities of beading, baking fry bread, arts and crafts activities and Salish language experience along with a buffalo barbecue, visit to Doug Allard's museum and, finally, participation in an all-school Mini Pow-wow.

The teacher will serve as a facilitator and experts from our Culture Committee will conduct daily lessons both in our classroom and on field trips. Designated students from my class will videotape all of the week's activities along with taped interviews of elders and Culture Committee members. This tape will be set up at one of our booths during our Cultural Fair for viewing. We will also copy it and share it with our penpals.

During the seven days prior to our Cultural Fair and Mini Pow-wow, Culture Committee members will come to our class and teach pertinent lessons fulfilling the objectives of the day. Parent volunteers will also assist when needed.

On the day of our Cultural Fair, fourth graders will be facilitators at the booths set up with Native American cultural activities to be shared with our visiting fourth grade participants. The morning will be devoted to these activities followed by a buffalo barbecue prepared by parent volunteers in which elders and Culture Committee members will be special guests. Before the barbecue begins, the St. Ignatius Indian Club drummers will give us a demonstration. After the barbecue both fourth grade classes will visit Doug Allard's Indian Museum and then return to school and dress for and participate in the Mini Pow-wow.

Our goal is to share our Native American culture with a reciprocal visit to our guest school. Both the other fourth grade teacher and I will be in communication about this.

In preparation for our week's activities my students will compile an article for the local newspaper informing the public of our activities and cultural exchange with another school.

It is my sincere hope that our Native American Cultural Awareness Week will enhance my students' self-esteem because of the pride they will feel in sharing their knowledge with our fourth grade guests and will develop friendships as well as respect for all cultures.

DAY ONE

Lesson 1: Development of Native American Cultural Awareness

Objective:

To develop an awareness and sensitivity to our Native American Culture, particularly the culture on the Flathead Indian Reservation.

Time: 45 Minutes

Activities:

Activity #1 - Overview of our two week project. Native American Cultural Week will be discussed along with the purpose and goals of our project: to acquire awareness, sensitivity and appreciation of Native American culture on our reservation. The teacher will discuss the specific activities that will follow during the next two weeks.

Activity #2 - Germaine Du Montier, Culture Committee member, will be our guest speaker, familiarizing our class with tribes and reservations in Montana and their origins. She will also give a history of the Salish and Kootenai tribes on the Flathead Reservation and their lifestyles and thoughts. A question and answer period will follow. This lesson is meant to point out stereotyping and to emphasize Native American contributions to society.

Lesson #2: Beading

Objective: To learn to bead article of choice

Time: 1 hour

Activities:

Activity #3 - In the afternoon Germaine will show us how to bead. She will show the class how to bead an article of choice such as chokers, moccasins, bracelets, or medallions. Parent volunteers will assist students, who will be placed in groups of four working cooperatively.

Evaluation: Finished products

DAY TWO

Lesson #3: Social Studies - Discussion of Chief Joseph's journey from Oregon to northern Montana.

Objective: To trace the journey of Chief Joseph and his people in their flight for freedom.

Time: 2 hours (homework - additional time)

Activities:

Activity #1 - Read "Chief Joseph" in history book. pp. 180-184, and discuss.

Activity #2 - Working in groups of four, students will calculate the mileage (math activity) of the journey from Oregon to Montana using the map on p. 182 in our history book as a guide. They will also trace Chief Joseph's route on the large wall map that will be on display during our Cultural Fair.

Activity #3 - Chief Joseph was a leader of Nez Perce Indians. This tribe was famous for their valuable appaloosa horses. Discuss the importance of the horse to the Indian. Assigned students will then give a report on the appaloosa from material I have on this breed of horse. A coloring activity will follow coloring appaloosa horses for fun, using teacher-made materials.

Activity #4 - Chief Joseph surrendered to the U.S. Army to avoid further bloodshed for his people, but this surrender was based on broken promises that his people would be treated fairly. Discuss treaties, and have each student write his or her treaty.

Activity #5 - (Homework) Pretend you are Chief Joseph. Explain to an officer of the U.S. government why you think you have been treated unfairly. Tell why you would rather be free than go to a reservation.

Evaluation: Class discussion and participation, completed homework assignment

DAY THREE

Lesson #4: Field trips to Long House in St. Ignatius and Hugh Krantz's appaloosa farm in St. Ignatius.

Objective: Tour of Long House by Culture Committee member Clarence Woodcock to familiarize students with artifacts and tour of appaloosa ranch to familiarize students with appaloosa breed.

Time: 2 hours

Activities:

Activity #1 - Clarence Woodcock will conduct tour of Long House.

Activity #2 - Clarence will give demonstration of Salish language computer program for classroom use.

Activity #3 - Clarence, a noted story-teller for children, will read Native American story to fourth graders and will speak about herbs and their uses.

Activity #4 - Tour of appaloosa farm

Evaluation: Group and individual participation

DAY FOUR

Lesson #5: Salish language lesson with guest speaker, Shirley Trahan

Objective: Students will experience use of everyday Salish language, and each student will participate in stick games.

Time: 45 minutes

Activities:

Activity #1 - Shirley will give a lesson on everyday usage of Salish language and play games using flash cards, tic-tac-toe, and "command" games.

Activity #2 - A coloring activity will follow along with a demonstration of stick games. Each student will play the game.

Evaluation: Class participation

Lesson #6: Indian music, stories, coup sticks, cinquain poetry

Objective: To introduce Indian music to students and develop appreciation; also, discussion of significance of coup sticks and development of poetry writing.

Time: 2 hours

Activities:

Activity #1 - Ken Light, flutist, will be our guest speaker. He is from Arlee and designs and builds his own flutes. He has composed and recorded "Song of the Earth." He will give a demonstration and tell a story.

Activity #2 - After Ken leaves, I will give a lesson on "cinquain poetry," poems with five lines:

Line 1 - one word that is a person, place, or thing
Line 2 - two words that tell about the first word
Line 3 - three words that tell about the first word
Line 4 - two words that tell about something specific or unique about the first word
Line 5 - one word, the same as line 1

Students will then compose a poem inspired by Ken Light's music on tape that I will play. The poems will refer to nature.

Evaluation: Creativity of cinquain poetry and adherence to "cinquain" sequence

Activity #3 - Discussion of coup sticks by Culture Committee member Myrna Chiefstick, and art activity making coup sticks. Myrna will also read the story Eagle Feathers, which is about coup sticks.

Evaluation: Creation of coup sticks

DAY FIVE

Lesson #7: Indian stories (creative writing)

Objective: To create Indian stories through symbolism

Time: 1 hour

Activities:

Activity #1 - Lynn Vanderberg, English teacher at St. Ignatius High School, will give a lesson on symbolism used in Native American writing. Students will then create their own stories with her guidance and record them on paper bag "pelts" that will be displayed during our Cultural Fair.

Evaluation: Finished product of symbolic story. Students will exchange "pelts" and see if they can translate each other's stories.

Lesson #8: Fry bread

Objective: Students will learn how to make Salish fry bread, as in Nutrition Indian Cookbook, p. 2.

Time: 1 hour

Activities:

Activity #1 - Germaine Du Montier, Culture Committee member, will demonstrate making of fry bread. Each student will make his or her bread.

Evaluation: Savoring the flavor and taste!

DAY SIX

Lesson #9: Field trip to Bison Range

Objective: To familiarize students with Bison Range

Time: 2 hours

Activities:

Activity #1 - Guided tour of Bison Range and picnic lunch. I will read "Buffalo of the Flatheads," an Indian reading series. A discussion and answer activity will follow.

Activity #2 - Discussion of hand-out on buffalo and their significance to the Indian

Evaluation: Discussion and answer activities

Lesson #10: Film: "I will Fight No More Forever"

Objective: To see a visual depiction of the plight and hardships of the journey of Chief Joseph and his people.

Time: 1 1/2 hours

Activities:

Activity #1 - Students view "I Will Fight No More Forever" and discuss.

Evaluation: Group discussion

DAY SEVEN

Lesson #11: Dioramas (scenes in a shoe box)

Objective: Creation of dioramas depicting students' most memorable experiences based upon the last six days of lessons and field trips

Time: 1 hour

Activities:

Activity #1 - Students may work in groups of two or individually to create a diorama that represents something memorable of Native American culture, history, Long House tour, Bison Range tour, appaloosa farm tour, or other subjects we studied during the last six days. Each student will bring his or her own box. Other materials will be furnished by the school.

Evaluation: Finished product

Lesson #12: Indian shields

Objective: To explain the significance of Indian shields and to read story pertaining to shields

Time: 1 1/2 hours

Activities:

Activity #1 - A Native American elder will be our guest speaker and will talk about the significance of shield and also tell a story.

Activity #2 - Students will each make a shield, to be displayed during the Cultural Fair.

Evaluation: Finished product

Activities:

Activity #3 - Students will gather all their display items for the Cultural Fair. We will set up booths for the next day's fair. The booths will be:

- Fry bread booth: students will make fry bread
- Beading booth: students will make chokers
- Medicine Wheel booth: students will create a medicine wheel representing the moon they were born
- Salish language computer booth
- Video viewing of week's events
- Display of our maps, pelts, shields, and cinquain poems

DAY EIGHT

Cultural Fair, School Visitation, Mini Pow-wow

When students from our visiting school arrive at 8:30 a.m., there will be an overview of the day given by assigned students. They will also explain what we have been doing during the past seven days to prepare for the Cultural Fair.

Students from the visiting school will be assigned numbers from 1-5. The booths, including the video show, will be numbered 1-5. At 8:45 all students will go into the gym and go to their designated booth number for a 20-minute interval. My students will be pre-assigned to work as "Experts" and facilitators in designated booths. Visiting students at each booth do the assigned activity and then move on to the next activity at the sound of an eagle bone whistle. My students will assist the visiting students in their activities. A Cultural Committee member will be the lead facilitator in each booth. The video will highlight the activities and tours that our class took during the past seven days.

These activities will bring us right up to lunch time, at which time we will be given a demonstration by Lynn Vanderberg's St. Ignatius Indian Club Drummers. My students will also introduce elders, whom we will invite to our barbecue, along with Culture

Committee members. After this we will enjoy a buffalo barbecue with fry bread that students prepared in the morning booth and other treats prepared by parent volunteers who will also serve the meal.

After lunch we will visit Doug Allard's Indian Museum for about 45 minutes, return to school and change into the beaded chokers and other items we made in the morning. We will then celebrate by attending the all-school Mini Pow-wow in the high school gym.

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Tribal Human Resources

Clarence Woodcock
Germaine Du Montier
Myrna Chiefstick

Other Resources

Hugh Krantz
Lynn Vanderberg
Shirley Trahan
Ken Light

# CIRCLE OF LIFE: FROM HERE TO AWARENESS

By

Carol Harbin

# INTRODUCTION

As a language arts teacher in the Chapter 1 program, I see a variety of ages for small group instruction for a limited amount of time per day. What better way to capture young readers and writers than with stories of magic, imagination, and life. I therefore chose to do my unit on Native American Indian stories. In my unit I will work toward enhancing my children's awareness of the Native American Indians deep ties to the earth through stories that promote appreciation of the earth, including its people.

This unit is intended for intermediate grade children, but can be modified for younger age groups.

I will focus my teaching strategies on a variety of learning styles, cognitive skills, and cooperative learning.

LESSON ONE

Objectives: Unit overview - Native American Indian stories

Emphasis on:

- Fostering a respect for beliefs and ideas other than our own
- Native American Indians deep ties to the earth
- All peoples interconnectiveness with the earth and each other

Time: 45 minutes

Materials:

large sheet of bulletin board paper
colored markers
ball of yarn

Procedure: Unit overview presented at kidney shaped table in classroom

- Discuss and define RESPECT
  Activity - Mapping
- Discuss and define PRIVACY of beliefs and feelings
- Discuss what it means to have a deep tie to the earth
  Activity - "Native American Web of Life" (adaptation using connectiveness of people to earth)
- Remain in circle sitting to discuss what the "Web of Life" activity teaches
- Students to react to lesson in journal entry

Evaluation: participation in discussions, mapping activity, "Web of Life"

LESSON TWO

Objective: To gather prior knowledge of Native American Indian stories in a nonthreatening manner

Time: 45 minutes

Materials:

large sheet of bulletin board paper
colored markers, large and fine point
pencils
individual semantic maps

Procedure: Sit on the floor in a circle. Discuss reasons for my choice of a sitting circle for this lesson

- Briefly review Lesson 1
  - respect (mapping)
  - privacy
  - interconnectiveness ("Web of Life")

- Access prior knowledge of Native American Indian stories and storytelling
  - each child receives a skeleton semantic map
  - choice of working individually or with someone
  - choice of work area within classroom

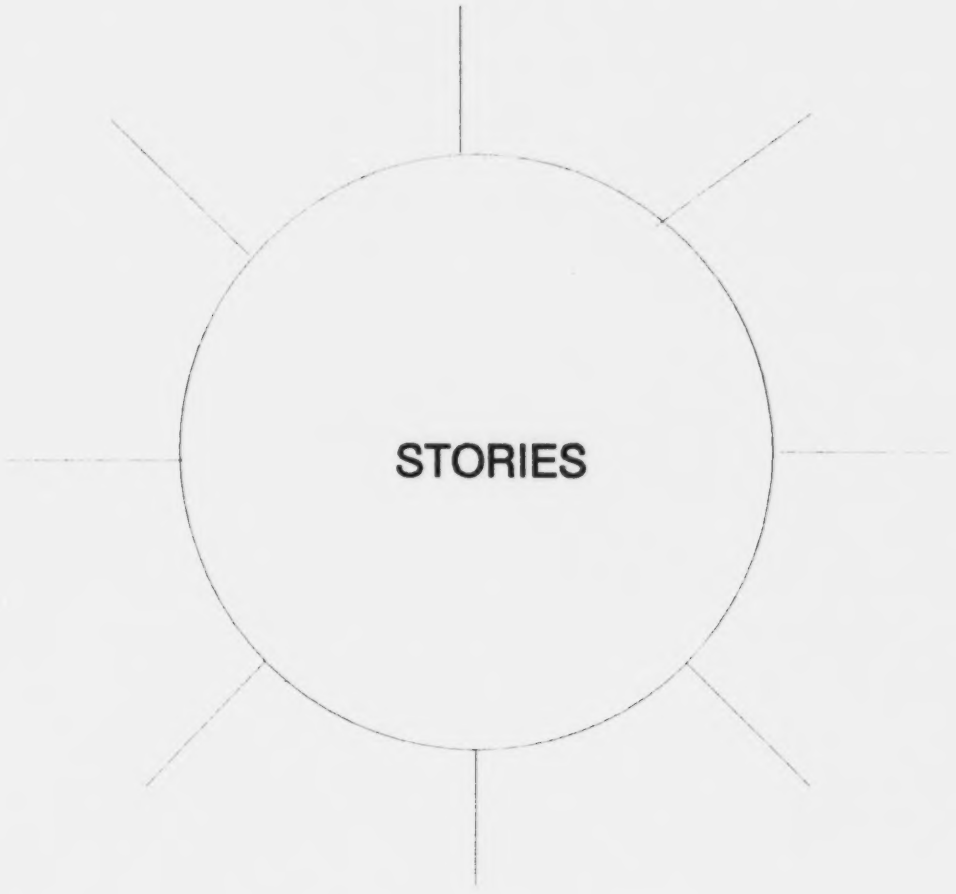
- Call group back to the circle to combine knowledge on large semantic map to be displayed

- Praise knowledge and contributions

- Students and teacher to react to lesson in journal entry

Evaluation: participation, recall of information, on task

Semantic Map



# SEMANTIC MAP TO ACCESS PRIOR KNOWLEDGE

Why tell stories?

What is the importance of listening?

STORYTELLING

Who tells stories?

What are the types of stories told?

LESSON 3

Objectives: To illustrate the importance of the circle in nature and the significance of the circle in Native American Indian culture

Time: 45 minutes

Materials:

- globe
- length of string for each child
- four large beads for each child
- large sheet of bulletin board paper
- marker
- a copy of "A Journey with the Abenakis"

Procedure:
State the objective of the lesson to the class.
Go outdoors to a designated quiet area.
Stand in a circle.
Ask "What in nature can a circle represent?"
accept all responses
Tell the class the circle today will represent Earth.

Introduce to the class the Abenaki Indians. Ask for a volunteer to point out the northeast costal region of the United States, pass globe around the circle.

Children are asked to lie down on their backs with eyes closed. Tell them to breath in deeply and slowly, hold for a few seconds, breath out. Repeat. Ask them to clear their minds and get ready for a journey to an Abenaki (Ab'-eh'-na-kee) village and a hunting expedition more than a thousand years ago.

"Today, I want to take you to that Abenaki village, accompany a group of Abenaki Indians on a deer hunt and learn some of their beliefs, practices and lessons for living well with the Earth and other people."

Read "A Journey with the Abenaki" to the children.

Children asked to sit up and repeat the four lessons from the story, explaining lessons. (teacher writing the lessons in a large circle so everyone can see)

Class repeats each lesson together as they string one bead at a time. Tie off for a necklace.

Students and teacher react to lesson in journal entry.

Evaluation: Recall of lessons in story, participation, understanding the significance of a circle, enjoyment.

A Journey with the Abenakis

Our journey begins in the pine woods. As we walk, the wind sighs through the pine boughs and causes them to wave. Little patches of sunlight shine on the soft pine needles beneath our feet. A twig cracks underfoot. There is a clearing in the distance and gentle curls of smoke rise into the sky. We can smell wood burning as we approach.

In the clearing are some dome-shaped shelters with arched roofs made of bark wrapped over poles. There are holes in the roofs for chimneys and smoke pours out of them. Many lodges are arranged in a big circle that is surrounded by a high log fence. We walk over to one house and feel the lines in the bark on its side. There is a pair of snowshoes leaning on the house.

We turn and walk to a great fire ring in the center of the camp, where a group of men and women are warming themselves by the blazing fire. The women wear their hair long, as do the men. Women are wearing leather skirts and leggings with moccasins attached. A blanket covers each woman's head and flows down over a leather coat. Men wear leggings and a small, skirt-shaped piece of leather. But on each man's head is a hood-like cap with two feathers sticking out of the tip. A bow and arrows are carried by the hunters, along with spears and knives that are laced to their belts.

These people prepare to go on a hunt by burning tobacco, a sacred plant whose smoke carries their prayers up to the "Owner" or Creator, Tabaldak, and the animal spirits. These prayers ask for permission to hunt. They also express the people's respect and appreciation for the lives of the animals they will soon hunt, and offer thanksgiving for the food, clothing and other gifts the animals will give the people. Soon the hunters leave the fire ring, carrying their weapons, and walk through the pine grove.

Some faint dear signs are found and two of the hunters begin to follow the trail very quietly. After a long, slow tiring search, some animals are heard chewing on buds of small trees up ahead. The hunters creep closer and look through the branches of a low bush. The animals are deer! And so we learn one of the lessons of survival in nature: SILENCE.

The hunters look carefully at the deer in the herd, recognizing each one individually. Two of the deer are pregnant does who the hunters know are expecting fawns--these two will not be hunted. Finally, the hunters decide on a certain buck as their quarry.

In an instant several arrows are strung and sent whistling through the air. The buck is shot and it falls kicking on the ground, flood flowing from wounds in its side. One deer alone is taken because the others are needed to produce more young to keep the herd alive and because the hunters take only what they need. A second lesson of survival in nature is learned: RESPECT--respect for other life besides people's.

The hunters quickly skin the deer, cut up the meat and lash the pieces onto a pole that is carried between them on their shoulders. When they arrive in camp, people are excited to see them with their catch. "A successful hunt," a child cries out. "We will have

food to eat!"

The deer is not kept by the hunters and their families; it is cut into smaller pieces and given to all those who need food beginning with those who are the most hungry. Another lesson is learned of how people can survive in the natural world and with one another; SHARING--sharing the gifts of nature.

As the meat is prepared, the people burn some fat on the glowing coals of the cooking fire. The smoke that drifts upward is an offering to Tabaldak. Every part of the deer is used, because to waste any would show disrespect for Tabaldak and the animal spirits and make them angry. Finally the deer's bones are returned to the land where the animal was killed. This offering of the bones completes the circle of giving and receiving--the Creator and deer giving life through the gifts of food and clothing to the people, and the people completing the circle by giving the deer bones back to show respect, appreciation and thanks. A final lesson is learned for living well with the natural world: CIRCLES.

SILENCE--RESPECT--SHARING--CIRCLES--these are lessons to be remembered each day. If we live by them we will be able to live in peace with other people and in balance with the Earth and all living things.

LESSON 4

Objective: To motivate students to rewrite deer hunting story (from Lesson 3) from the point of view of the deer.

Complete first step in the writing process
Form cooperative learning team

Time: 45 minutes

Materials:

Lessons to be Learned poster (from Lesson 3)
color-coded task chart posted in classroom
large bulletin board paper
colored marker

Procedure:

Children sit on the floor for a brief recap of Lesson 3 deer hunting story using visual

Why can deer hear people coming before people can see them?
children to cup their hands behind their ears
volunteer to make a noise on the other side of the room
compare intensity of sound with and without "deer ears"
What do deer do to signal danger?
Ask for further information children may have concerning deer.

CIRCLES
SILENCE
RESPECT
SHARING

State the intent of the lesson to the children.
Form a cooperative learning team to brainstorm
ideas for a team story
include descriptions of what you imagine the deer sees, hears, smells, feels, and thinks during the hunt.
Assignments within the cooperative learning team
Refer to color coded task chart
Choice of work area

Give predetermined signal for group to return to circle on the floor

Feedback person displays and explains brainstorm chart.

Evaluation:

Expected behaviors
everyone contributes
taking turns
Praise contributions, cooperation

First step in the writing process, will continue as a group in Lesson 5

COOPERATIVE LEARNING GROUP TASK CHART

| | |
|---|---|
| RED | Timekeeper - monitors time assigned |
| BLUE | Record keeper - takes notes |
| YELLOW | Relationship keeper - makes sure everyone gets a turn, encourages |
| GREEN | Task keeper - makes sure tasks are being accomplished |
| ORANGE | Feedback person - delivers the information |

LESSON 5

Objectives: Continue through the Writing Process to final copy.

Read and follow directions for making a book complete with illustrations.

Time: 45 minutes (5 class periods)

Materials:

Brainstorm chart from Lesson 4
paper
pencils
colored markers, fine points
cardboard
tape
stapler

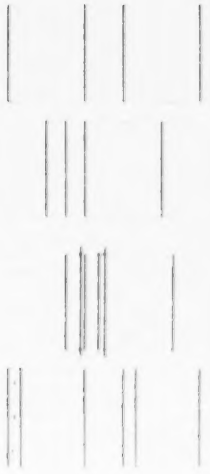
Procedure: Meet in group to discuss writing assignment and to go over cooperative brainstorm chart.

Students assigned First Draft of writing assignment
    revise
    self/peer edit
Students assigned Second Draft of writing assignment
    revise
    teacher edit
Final Copy in book form complete with illustrations

Read and follow directions for making a book.

Evaluation:
Followed steps in the Writing Process
Completed finished product in book form

## HINGED COVERED BOOK



1. Cut two pieces of cardboard slightly larger than story pages.
2. Cut 1/2 inch strip from the left hand side of the front cover.
3. Tape the strips together on the inside. Leave an 1/8" space open between the two strips.
4. Staple cover and story pages together. Cover the front hinge and staples and the back staples with a 1 1/2 " piece of tape. Illustrates story.

LESSON 6

Objectives: To share experiences in Chapter 1 with regular classroom.

To enhance self esteem by presenting a well-planned project.

Time: 45 minutes (5 class periods)

Materials: Action Plan - written directions for each project model

Puppet Show
- box (stage)
- scissors
- sticks
- craft glue
- material scraps
- wobbly eyes
- tagboard/cardboard
- tape and tape recorder
- music of choice

Movie
- ice cream container (large cylinder)
- lazy susan
- flashlight or trouble light
- scissors
- paper
- markers
- glue
- music of choice
- tape recorder

Bread Dough Sculpture
- yeast

sugar
water
oil
salt
flour
music of choice
tape and tape recorder

Procedure: Give class an overview of the assignment.

Model project choices.

Each child is given a choice of a "Coyote" story to read silently. (These can only be read when snow is on the ground.)

Conference with teacher for comprehension check of the story.

Choose from three projects and receive Action Plan.

Project must depict chosen "Coyote" story.

Projects

1. Puppet Show
2. Movie
3. Bread Dough Sculpture

Use tape recorder to tape stories/dialogue

Praise effort, thought, responsibility, creative juices

Student and teacher reactions in journal entry.

Evaluation: Reading comprehension, approach to task, following steps in a process, pride in project, willingness to share with classmates, FUN!

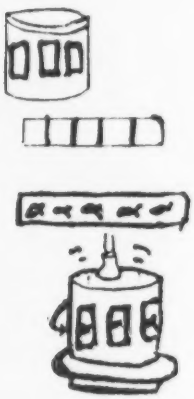
Bread Dough Sculpture
Recipe

| | | |
|---|---|---|
| 2 package yeast | 2 cups warm water | 3 tablespoons sugar |
| 2 tablespoons salt | 1/4 cup oil | 7 cups flour |

Start yeast in warm sugar water. Let stand 5 minutes. Add salt, oil, and flour, a little at a time until you can work dough with your hands. (If it's sticky, add a little more flour.) Knead and make sculpture on a cookie sheet. Make sure that it's laying flat and let it rise 10 to 20 minutes. Bake at 350° for 20 to 30 mins. You can eat your goofs!

Movie
Directions:

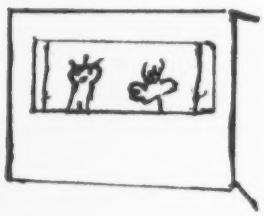
1. Cut slots about 3" up from the bottom of cylinder every 2" all the way around.
2. Cut strips of paper to fit inside.
3. Draw action sequence.
4. Place the strip of paper inside cylinder, picture side showing.
5. Place the completed cylinder on the lazy susan, spin. Note: The movie needs to be well lighted, use a flashlight or a trouble light. The drawings need to be dark.



Puppet Show

Directions:

1. Plan characters and props on paper.
2. Cut out body parts from tagboard, glue on stick remembering to leave plenty of stick to be able to hold on to your puppet.
3. Decorate puppet using scraps of cloth, yarn, etc.
4. Cut a rectangle from a large cardboard box to make an opening for your puppet stage.



LESSON 7

Objective: To create visual images from nature through poetic parallelism.

Time: 45 minutes

Material:

It's Like My Heart Pounding by Mick Fedullo
Model Poem #1, pp.16-19
paper
pencils

Procedure:

State the objective to the lesson to the class.
Tell about the author of the model poem.
Pass out copies of The Delight of Tsoai-Talee.
define
NATURE
unknown words from poem
Read the poem slowly to the class.
Class told to put poem away.
Class to set up own "word puzzle"
List appropriate openings on the chalkboard.
Children to choose their openings.
Write down their choice 10 times down left margin, skipping lines between.
Fill in the puzzle by adding exciting details to each line.
Using the method used in Joyful Noise, Poems for Two Voices by Paul Fleischman, the child decides what lines require two voices and rewrites accordingly. (Poems are written in two columns, to be read aloud by two readers at once, one taking the left-hand part, the other the right. The poems are read from top to bottom, the two parts meshing as a musical duet. When both readers have lines at the same horizontal level, those lines are spoken simultaneously.)
Share with classmates.

Evaluation: Poem that you can "SEE," pride and pleasure

LESSON 8

Objectives: Extended Image: Physical Description, Motion and Setting

Time: 45 minutes

Materials: It's Like My Heart Pounding, by Mick Fedullo, pp. 22-27, Model poems 2

Procedure:

Read "The Stallion" by Brian Whitman to class.
Asking class to find as many things as they can that are the same in both poems, read "Turtle" by Richard Pedro.
List similarities on the chalkboard

Define unfamiliar words
Students to select own animals (indigenous to local areas)
Discuss
    action
    setting
    physical description
May use comparisons - similes
Need not follow sequence of Model Poem, any deviation is acceptable
Introduce stanzas
    encourage writing in short lines
Put model poems away
20 minutes to write poems
Share with classmates (to be read aloud)
Make positive comments

Evaluation: Feeling of pride, listening, on task, enjoyment
Lesson 2 checklist," It's Like My Heart Pounding," p. 27

LESSON 9

Objective: Self discovery - I CAN MAKE A DIFFERENCE
Environmental awareness

Time: 45 minutes

Materials: Completed United projects placed inside a circle of children.

Procedure:

Sitting circle
Discussion
Significance of Unit of study (Review unit with the help of visuals and completed projects.)
What is Earth Day?
Is it possible for one person to make a difference? If so, how?
Make a mental list of what you can do to make every day Earth Day. (Volunteers may share)
What can you do to encourage others to be concerned about the environment? (Volunteers may share)
Read quote taken from a translation of the letter from Chief Seattle to President in 1852 concerning the sale of land.
"This we know: The earth does not belong to man, man belongs to the earth.
All things are connected like the blood that unites us all. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself."

Evaluation: Stated concern for the environment, attention to discussion, participation

## LESSON 10

Objective: Commitment to each other and planet Earth.

Time: 45 minutes

Materials:

tape "Sounds of the Earth" by Ken Light
battery operated tape recorder
paper, pencils
matches
fire ring
copies of Chief Seattle's quote on small pieces of paper
journals

Procedure:

Class in circle on the floor
State intent of final day for unit
Teacher to share portions of journal
Students share if desired
Each child to receive a copy of quote from Chief Seattle.
Read quote together.
Ask children to write on the back of the quote their personal commitment to the Earth and what they will give back.
Outdoors to form a standing circle around a prebuilt fire ring.
Each child is asked to read silently from the quote and their own written commitment, placing the paper in the fire.
When the papers have become ashes and the fire is out, we will rub with our feet the ashes back into the earth.

As we are making our commitments to the earth, Indian flute music from "Sounds of the Earth" by Ken Light will be playing softly.

Return to the classroom for a final journal entry.

Evaluation: Student evaluation of the material presented to them. Were the lessons meaningful? Students to develop an evaluation.

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Salish Coyote Stories
Salish Cultural Committee

# USING INDIAN SYMBOLS

By

Wanda Whalen

Title: Using Indian Symbols

Audience: Second Grade

Introduction: The purpose of doing a unit on symbols is to encourage the kids to study and use some Indian symbols. This awareness will promote a better understanding of symbols for the non-Indian children and will promote pride in the Indian children. The students will learn about the great respect and appreciation of earth shown by symbols. Also, the artistic value of this communication form will enhance the kids' appreciation of the Indian culture.

Objectives: The students will understand the Salish Tribe used three colors (red--yellow--black) in many of their symbols.

Students will be able to identify appropriate lunar symbols with each month.

Students will create their own stories using symbols.

Students will understand some of the lunar symbols related to our natural surroundings.

Students will make their own sandpainting pictures.

Students will creatively use Mandan symbols to write own stories.

Students will use creative writing skills to write a story that describes a picture of tepees, stars, and dark clouds.

Materials:

- Poster paint
- Burlap fabric
- Paper cups
- Paint brushes
- Paper plates
- Pencils
- White construction paper
- Glue
- Colored sand
- Writing paper
- Colored markers

Evaluation: The children will be evaluated by the outcome of their products. These products will be proudly displayed around the room.

DAY ONE

Lesson Overview: The students will be able to copy a moccasin design and transfer it to make a shield.

Objectives: The students will understand that the Salish Tribe used three significant colors--(red--yellow--black)--and also visions and dreams inspired their art work.

Time: 45 minutes

Materials:

Poster paint (red--yellow--black)
Burlap fabric
Paper cups for paint
Paint brushes (enough for each student)

Advance Preparation:

1. I will blow up one picture of the designs for each student so they can have their own design to study, choose, and copy.

2. I will gather paints and brushes.

3. I will cut the burlap pieces into 12 inch squares.

Procedure:

1. The pictures of the shield designs will be passed out to each student, so they can each choose a design they would like to do.

2. Give directions.

3. Pass out supplies.

4. Display the shield designs on the bulletin board.

DAY ONE

SHIELD DESIGNS



The colors employed in painting clothing were chiefly red, yellow, and black. Some of the painted designs on men's clothing represented

FIGURE 28.—Moccasin trailers

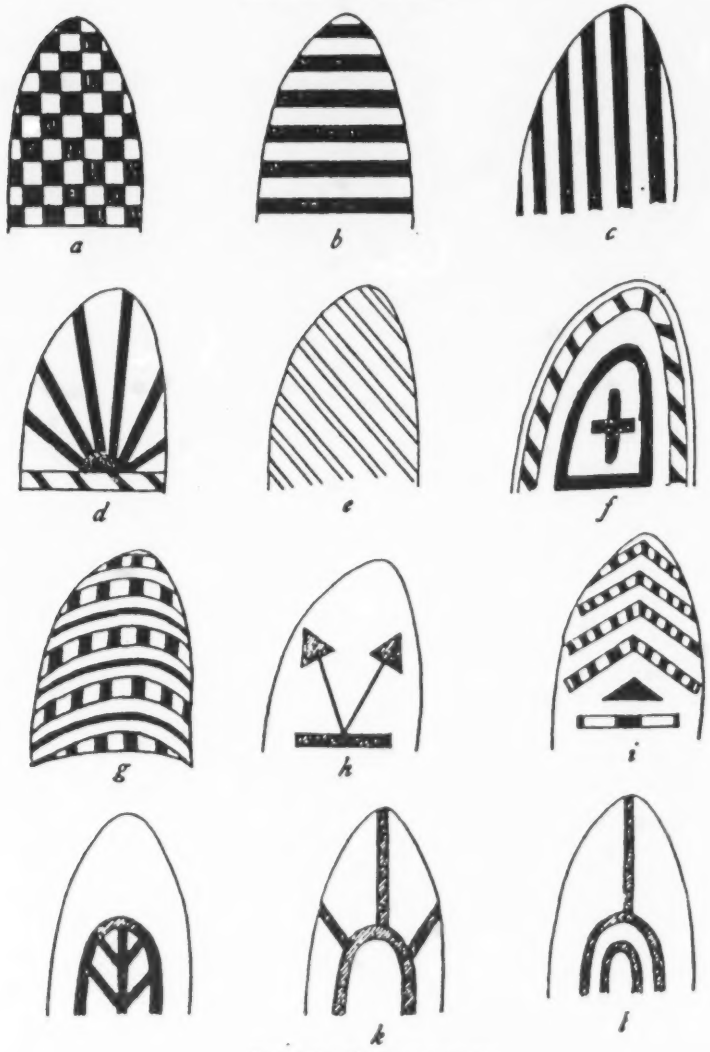


FIGURE 29.—Designs on moccasins

dreams and visions. Some were pictographs connected with the guardian spirit and others incidents of the chase and of war. Some

DAY TWO

Lesson Overview: The students will be presented with each of the twelve months and their significant lunar symbols.

Objectives:

1. To give the kids an understanding of what the lunar symbols are and what they mean.

2. The students will be able to identify appropriate lunar symbols with each month's appropriate characteristics.

Time: 30 minutes

Materials:

Paper plates
Colored markers
Pencils

Advance Preparation:

1. I will blow up three pictures of the lunar symbols and display them around the room.

2. I will obtain enough paper plates (2 for each student).

3. I will obtain a wide variety of colored markers.

Procedure:

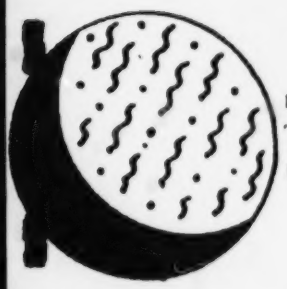
1. As a class we will quickly discuss each lunar symbol and each ones' significance.

2. The kids will then pick out two symbols each they would like to do.

3. Pass out paper plates, pencils, erasers, and markers.

4. Give directions on drawing in with pencils first, then coloring in the design with markers.

5. Display the lunar symbols on the bulletin board.



177. **JANUARY** The snow moon The moons (months) can be used to date letters.

183. **JULY** The thunder moon.

178. **FEBRUARY** The hunger moon, indicated by a wolf so thin that its ribs show.

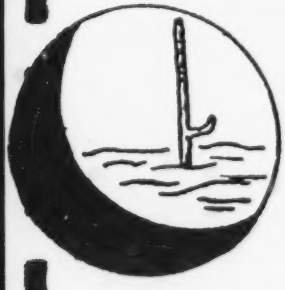
184. **AUGUST** The green-corn moon.

179. **MARCH** The crow moon

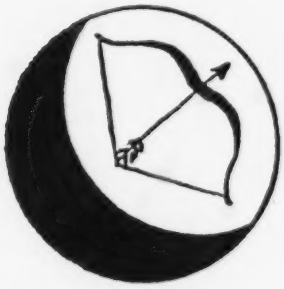
185. **SEPTEMBER** The harvest moon.

180. **APRIL** The green-grass moon.

186. **OCTOBER** The falling-leaf moon.



181. **MAY** The planting moon, indicated by a planting stick, used to make holes for seeds.



187. **NOVEMBER** The hunting moon.

182. **JUNE** The wild-rose moon.

188. **DECEMBER** The long-night moon.

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DAY THREE

Lesson Overview: The students will create a story using the symbols from their own paper they will receive. Character portrayal was an important way for Indians to communicate.

Objectives:

1. Each child will gain an understanding of using characters and symbols to create his or her own story.

2. The kids can appreciate the artistic skills involved through their own participation.

Time: 45 minutes

Materials: Own copy of paper with characters
Own blank sheets of paper
Pencils and crayons

Advance Preparation:

1. I will run off copies of symbol sheets for each student.

2. I will make extra color crayons available.

3. I will obtain plain white sheets of construction paper.

Procedure:

1. As a class we will discuss and "brainstorm" what the characters represent.

2. Together we will create our own story, which I will write on a large sheet of paper that is attached to the board.

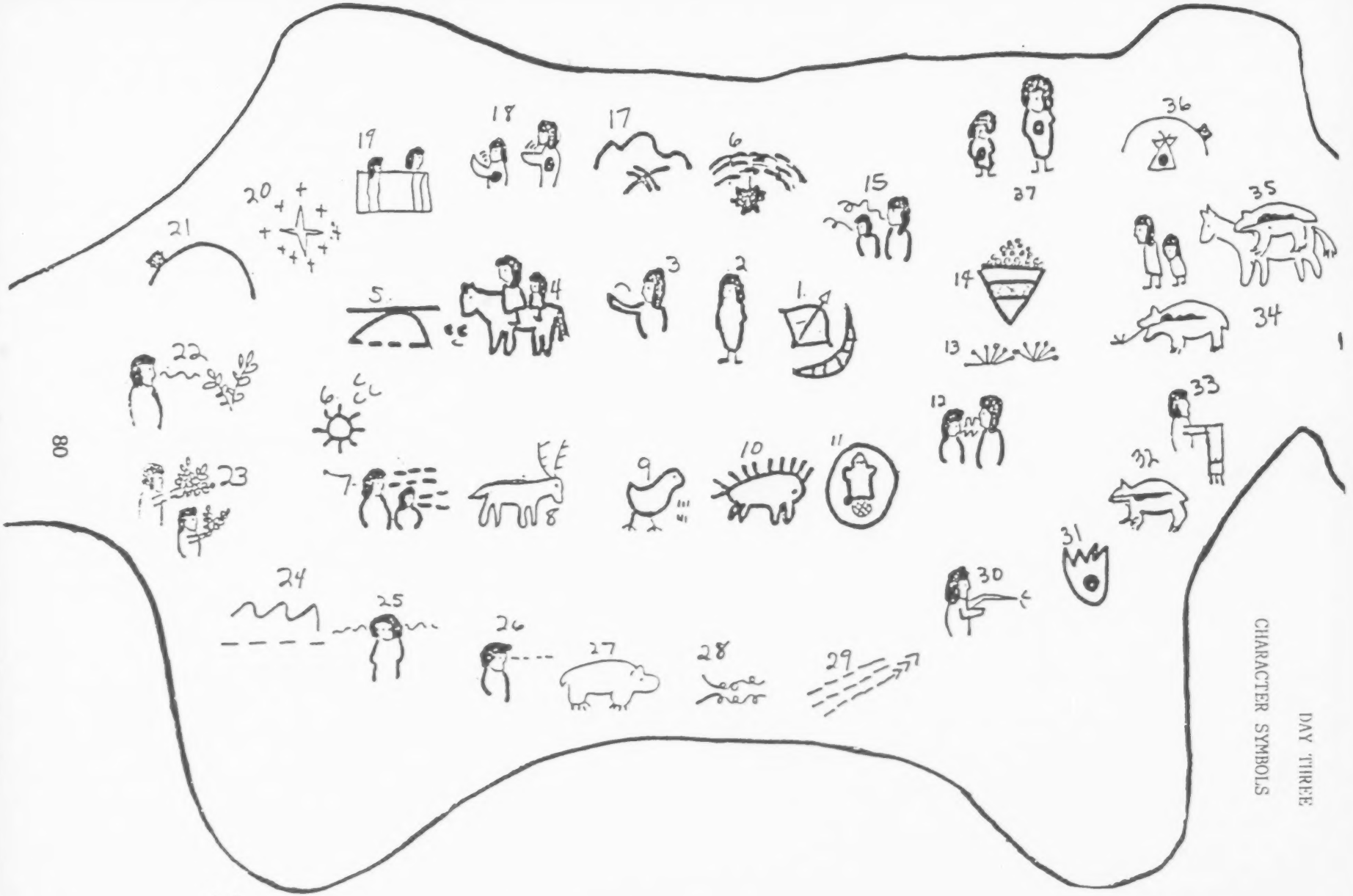
3. Pass out symbol sheets.

4. Pass out white papers.

5. Get out own color crayons and pencils.

6. Time to create a story using symbols only.

7. Those who wish can come to front of room and share stories with their classmates.

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DAY FOUR

Lesson Overview: The students will be able to relate the monthly lunar symbols to our calendar months.

Objectives: To give the kids an understanding of the symbols, their lunar significance, and their close relation to our natural surroundings.

Time: 45 minutes

Materials:

Own copy of calendar symbols
Own sheet large, white construction paper
Own paint set (water colors)
Own paper cup for water
Pencils for drawing own picture

Advance Preparation:

1. I will make copies of lunar symbol calendars for each student.

2. I will obtain paint sets for each student.

3. I will obtain plain white paper and paper cups.

Procedure:

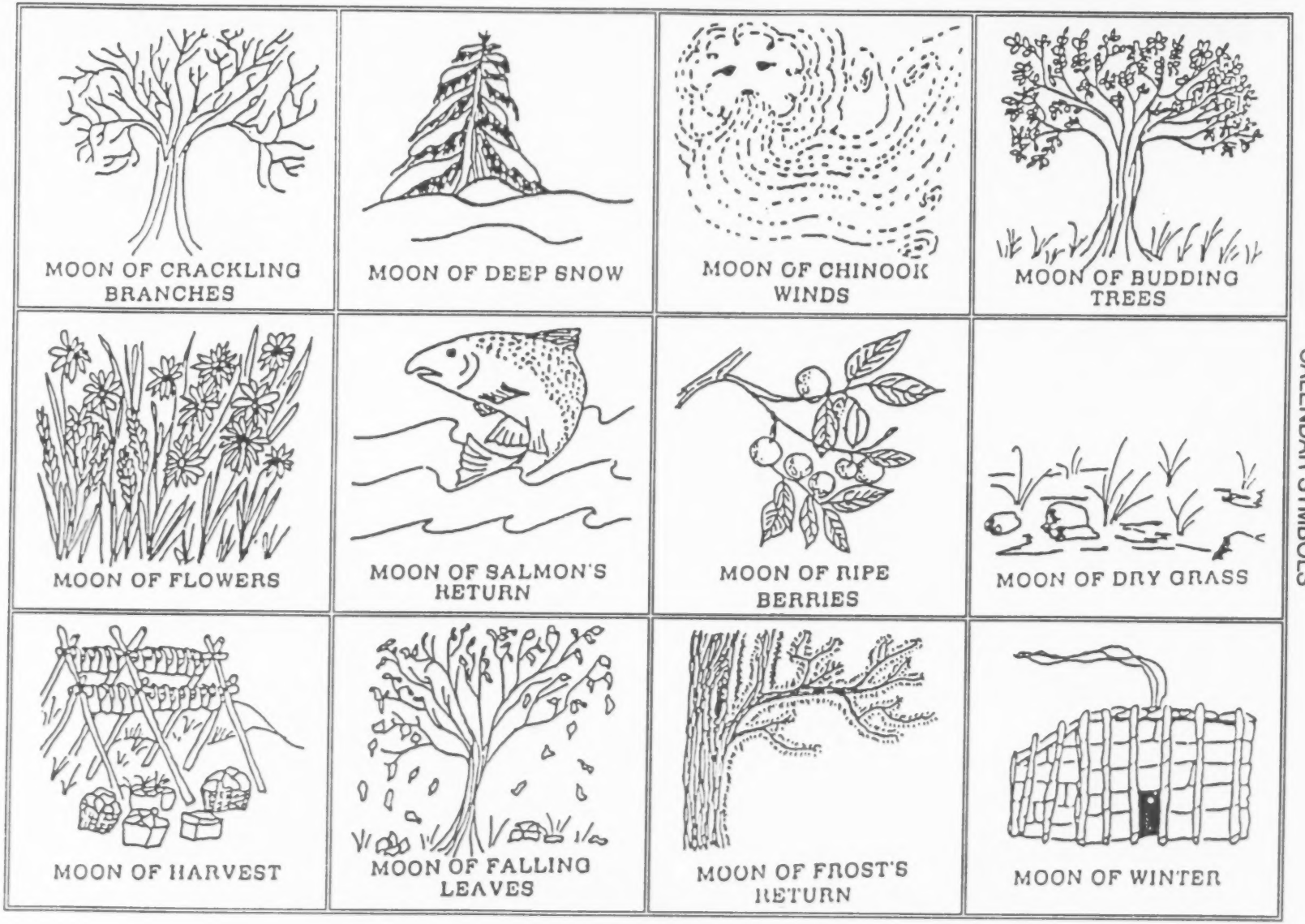
1. Pass out copies of lunar calendars.

2. Discuss each month and significance of each picture.

3. Choose their own birthday month to draw and paint on their own large paper.

4. Display the calendar symbols on the bulletin board.

# LUMMI CALENDAR




DAY FOUR
CALENDAR SYMBOLS

Taken from Native Americans of Washington State. Daybreak Star Press. Seattle, 1981

87

80

DAY FIVE

Lesson Overview: The students will make a sand painting using colored sand; already printed Indian symbols.

Objectives:

1. To relate the sandpaintings to their symbols.

2. The students will learn more about sandpainting, which demonstrated a common Indian practice years ago.

3. To understand the pictures represented gods, spirits, sacred places, and were used in ceremonies.

Time: 1 hour

Materials:

A copy of authentic Indian design using symbols.
Colored sand
Glue bottles for all

Advance Preparation:

1. Obtain sand.

2. Dye sand with food coloring.

3. Makes copies of picture design on white construction paper for each student.

4. Obtain glue bottles for all.

Procedure:

1. Show picture they will be sand painting.

2. Discuss meaning of symbols on paper.

3. Give directions.

4. Pass out glue.

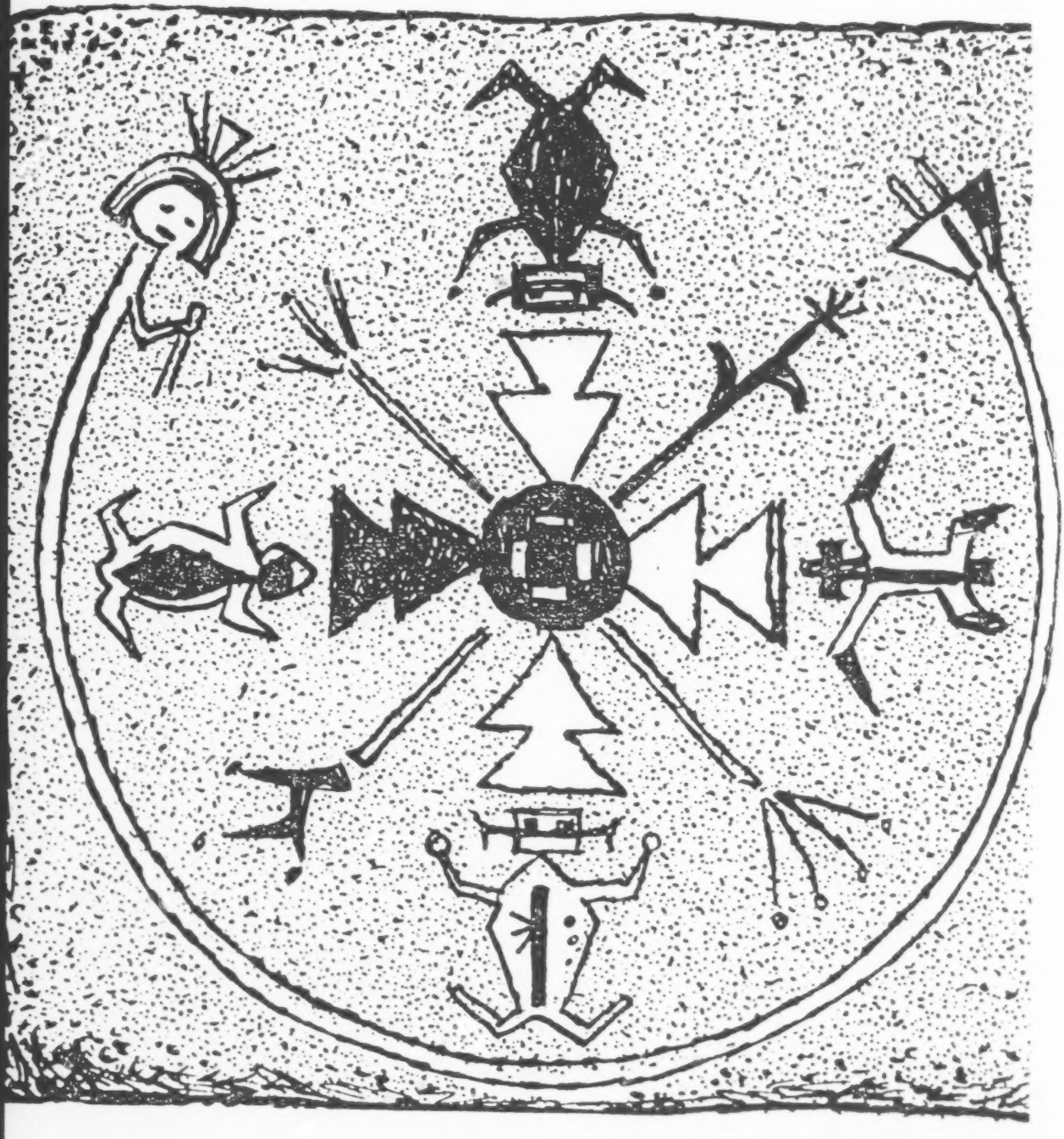
5. Pass out 3 paper cups filled with already dyed sand (green--yellow--blue).

6. Pass out papers with print that they will be doing their sandpainting.

7. Display their sandpainted symbols around the room.

DAY FIVE

SANDPAINTING PRINT





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DAY SIX

Lesson Overview: The students will study and use pictures on war shirt of Mandan warrior to write a war story of their own.

Objective: The students will creatively use the Mandan symbols in writing their own stories.

Time: 45 minutes

Materials:

A copy of the Mandan symbols for each child
Several sheets of writing paper
Pencils

Advance Preparation:

1. I will copy enough papers with the Mandan symbols for each child.

2. Obtain writing paper for each child.

3. Obtain extra drawing sheets.

Procedure:

1. Pass out copies of Mandan symbols.

2. Brainstorm with the kids what the pictures might mean and represent.

3. Pass out writing sheets.

4. Have kids create own stories using Mandan symbols.

5. Students will be able to copy, and/or draw own symbols to illustrate story.

6. Display around the room.

Pictographic drawings used on war shirt of Mandan warrior (after Catlin).

DAY SIX

MANDAN SYMBOLS

DAY SEVEN

Lesson Overview: The students will recognize pictures and symbols and create a story reflecting symbols from Indian culture.

Objective: The students will creatively write a story after looking at a picture showing tepees, stars, and dark clouds. This process will enhance their creative writing skills.

Time: 30 minutes

Materials:

Copies of tepee pictures
Writing papers
Pencils

Advance Preparation:

1. The tepee illustrations will be copied for each child.

2. I will obtain enough writing papers for each child.

3. I'll create a story about the tepee picture to share with kids.

Procedure:

1. Pass out copies of tepee illustrations.

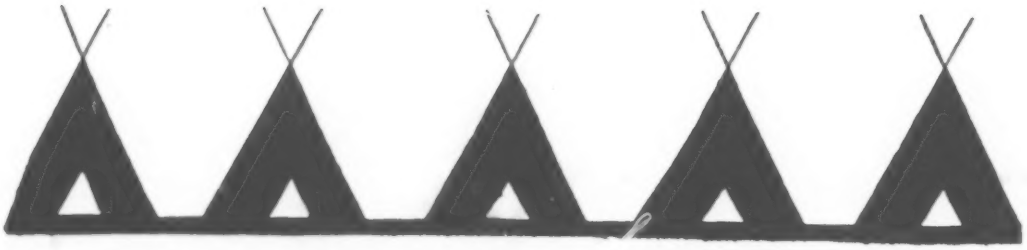
2. I'll read my tepee story to the kids.

3. We will brainstorm and discuss other possible story ideas.

4. Pass out writing papers.

5. Have kids create own tepee stories.

6. They can share their stories with the class if they choose.



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# SHELTER OF THE AMERICAN INDIANS

By

Nancy Nell

Introduction: The purpose of this unit is to help kindergarten children become aware of their heritage by providing culturally relevant materials about the many and varied types of shelter American Indians lived in. The children will learn about the resourcefulness of the American Indian in using the materials in his environment to create shelter. I teach in a school where 90 percent of our students are of American Indian descent. The majority of these students have ancestors who were Plains Indians, so their knowledge of American Indian shelter is based upon life in a tepee. I want them to be aware of other Indian tribes in North America, and how these tribes met their need for shelter.

Time required: This unit will take place during American Indian Week. Three days of the week will focus on a particular tribe and their shelter. The class will spend 2 1/2 hours each day on this unit, which is how long they are in school for a half-day session.

Student-centered objectives:

* Each student will participate in the building/constructing of a model of each of the three types of shelters they will learn about during the week.

* The students will participate in brainstorming many varied and unusual types of shelters. (Initial Knowledge)

* The students will be able to identify different types of shelters the Indians of North America lived in both by looking at pictures and by looking at models.

* The students will orally describe what materials were needed to construct each type of American Indian shelter and how to construct each type of American Indian shelter.

DAY ONE

Preparation/Materials:

* Bulletin Board with a large map of North America
* Butcher Paper (for Talents Unlimited activity)
* Markers
* Filmstrip or movie about the American Indian way of life

Procedure/Activities:

* To introduce this unit, I will make a map of North America that covers a large bulletin board. I will outline Montana and star where "our class" lives. I will then separate the rest of the North America shape into general regions showing major Indian culture areas. It will look something like this:

I will label each region with pictures of the land, climate and the areas resources. I will gather the kindergartners on the carpet in front of the bulletin board and introduce the unit by telling them that it is American Indian Week.

This week, our class will be learning about the people we call Indians.

* I would read the Introduction found on Page 11 in the book Let's Be Indians by Peggy Parish. It gives a broad overview that is perfect for a 5-year old to understand.

* I would tell the class that we are going to learn about the places Indians lived and the kinds of shelter/housing they had.

* Using the Talents Unlimited model, we would brainstorm many varied and unusual types of shelters. I will write ALL students responses on the large sheet of butcher paper with one color of marker. Encourage each student to give you as many responses as possible. This large sheet (in the shape of any American Indian shelter) will hang in the room the duration of the week, to be used for reference as needed.

* I would then share the article "Shelter" on Page 115 in the 1987 edition of World Book. I would encourage discussion as to what the children think each of these new vocabulary words are: wigwam, buffalo hide, long house, wickiups, hogan, tepees, adobe, etc.

* Using the bulletin board to continue the lesson, I would try to guide the children to discover that each of these new vocabulary words have something to do with an American Indian shelter, and they can all be found on the bulletin board.

* The class will attempt to match each "shelter word" written out on a card to the correct picture on the bulletin board by attaching a string from word to picture.

* After recess, the class will watch a filmstrip or movie (there are several good ones) about the American Indian way of life. Their purpose is to listen attentively and find any clues that will help them figure out what their "shelter words" may mean.

* After the movie, they are allowed to change the strings on any pictures and words they think may be incorrect.

DAY TWO

Preparation/Materials:

* Scissors
* Pipe Stem Cleaners (6 for each child)
* Sheets of Paper (1 for each child)
* Pencil
* Cloth
* Glue

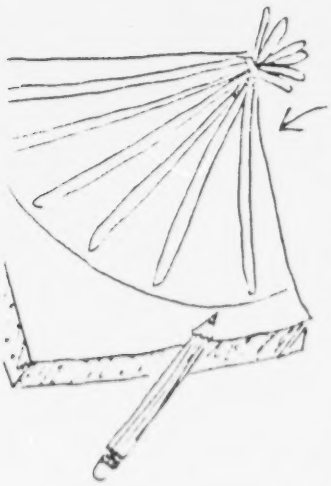
Procedure/Activities:

* Today the class is going to learn about the Indians of the Plains. Read page 52 in Let's Be Indians by Peggy Parish. Make sure children understand that Plains Indians had to go where there were buffalo so they needed homes they could take with them. These homes were tepees (tipis) made from buffalo skins.

* Find the region on the bulletin board where the Plains Indians lived. Lead the children to discover that most of them and their relatives are descendants of the Plains Indians.

* Have a tribal member who is knowledgeable in the ways of tepees share with the class what living in a tepee is like, as well as how the Indians made their tepees. Then with help from this person and parent volunteers, we will make tepees as accurately as we can, and put them together for a display at our American Indian Dinner.

* How to Construct A Tepee Using the Materials Listed Under Day Two:



Use six pipe stem cleaners as poles. Twist them together at one end about an inch from the top. Pull them together at the bottom and trim the ends to make them even. Then fold a sheet of paper in half. Lay the poles along the folded edge of the paper. The twisted part is above the upper edge of the paper. Draw a line that curves with the straight part of the poles at their bottom. Then cut along this line. Unfold the paper and you have a half circle. This is the pattern for your tepee cover. Lay the pattern on a piece of cloth and draw a line around it. Remove the pattern and cut along the line. Spread the poles out to make a frame. Put glue on the outside of the poles. Lay the cover, round side at the bottom, around the frame and press it to the glued poles. Glue the ends of the cover where they meet. There will be an open place at the top of the front for a smoke hole. Cut a slit in front for a door. Fold the flap back and glue it in place. Glue a flap on each side of the smoke hole.

DAY THREE

Preparation/Materials:

* 4 strips of paper 1/4" wide and 6" long (4 for each child)
* 1 strip 1/4" wide and 10" long (1 for each child)
* Brown wrapping paper or grocery bags (the inside)
* National Geographic filmstrip "The Eastern Woodlands and the Plains"

Procedure/Activities:

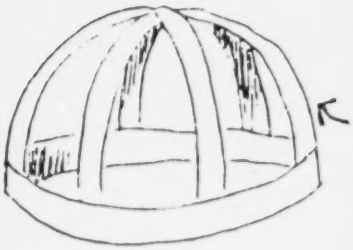
* Today the class is going to learn about the Indians of the Woodlands. Read page 60 in Let's Be Indians by Peggy Parish. Make sure children understand that Woodland Indians lived in areas with plenty of water and trees. Most of the things they needed were made from wood. They called their shelter "wickiups" but the white man changed it to "wigwam."

* Find the region on the bulletin board where the Woodland Indians lived. Have them find both the words "wigwam" and "wickiups" and see if they have them connected to the same area.

* Watch the National Geographic Society filmstrip and cassette entitled, "The Eastern Woodlands and The Plains." Before viewing, make sure you introduce vocabulary and ask some viewing questions, especially ones that pertain to the differences in the shelters of Plains Indians and Woodland Indians. Tell the children that we will be creating a "wickiup" after viewing the filmstrip, and we want to try to make it as accurately as we can. We will also display our efforts at our American Indian

Dinner.

DAY THREE



Cross the four 6-inch strips in the middle and glue each strip where it crosses. Make a circle with the long strip and glue the ends together. Take each of the loose ends of the crossed strips and glue them to the inside of the circle. This makes the frame for the wickiup. From brown wrapping paper, cut squares for bark. Glue a row of squares to the frame all the way around the bottom. Have the squares overlap. Another row of squares is glued above that. Make sure they overlap the first row. Continue in this manner until the frame is covered. Then cut a door. You may paint the wickiup or leave it a natural color.

DAY FOUR

Preparation/Materials:

* 3 small boxes of different sizes that will fit on top of each other (1 set of 3 for each child)
* Plastering clay (mix salt and flour and water)
* Knife
* Toothpicks
* Glue
* Paint/Paintbrushes

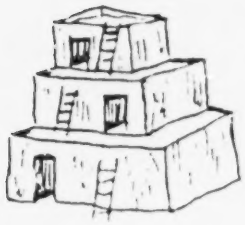
Procedure/Activities:

* Today the class is going to learn about the Indians of the Southwest/Desert. Read Page 66 in Let's Be Indians by Peggy Parish. Make sure the children understand what a "Desert" is, and that there was not much water. There were no trees and no buffalo, but there was lots of clay. They mixed the clay with dried grass and water to make a mixture called "adobe," also known as sun-dried bricks.

* Find the region on the bulletin board where the Southwest Indians lived. You can introduce the concept to the children of directions, and put a North, South, East and West arrow grid on your bulletin board map to help them find this area.

* How To Construct An Adobe House Using the Materials Listed Under Day Four:

DAY FOUR



Take the three boxes and cut places for doors in each box. Put the largest box on bottom and the smallest box on top. Glue all three boxes in place. Take the plastering clay, and make sure it is thin enough to spread easily. Plaster the outside of all the boxes, starting with the bottom. Spread the clay as you go with your fingers or a knife. Around the edge of the roof, make a railing of plastering clay. Make an opening in the railing for a roof entrance. Each student needs to make three ladders from toothpicks. Use two toothpicks for the sides, and break another toothpick into four equal parts to make rungs. Glue the ladders up the sides from one level to the next. The top ladder goes to the roof opening. When your project is dry, you may paint it adobe tan or yellow.

* While the adobes are drying and you are waiting to paint them, have the children watch the National Geographic Society filmstrip and cassette entitled, "The Northwest Coast and The Southwest." Again, make sure that vocabulary is introduced, as well as the viewing questions that accompany the filmstrip in the teacher's guide. Listed among the objectives are to "compare and contrast means of obtaining types of houses." Also guide the children to understand that the Northwest Coast Indians are similar to those of the Eastern Woodlands in that they had trees at their access, and most of their houses were made of wood and wood products.

DAY FIVE

Preparation/Materials

* Pre-made display of a Plains Indian Village (including hills, grass, buffalo (from clay), travois, drying rack, etc.)
* Pre-made display of a Woodlands Indian Village (including a river, a canoe and trees)
* Pre-made display of a Southwest/Desert Indian Village (including mesas, a valley with a river, an adobe oven, cactus and clay dust)
* Butcher paper (three different colored large sheets . . . one in the outline of a tepee, one in the outline of a wickiup and one in the shape of an adobe house.)
* Markers
* Library books showing American Indian housing

Procedure/Activities:

* To conclude this unit I will once again gather the kindergartners on the carpet in front of the bulletin board. We will discuss all of the things we learned this week about the types of shelters of American Indians. We will look at each section on

the bulletin board and realize that we didn't discuss EVERY shelter/house up there. I will encourage them to look through all the library books that have been on display in the room. We will spend several minutes trying to identify as many different shelters that we can besides a tepee, a wickiup (wigwam) and an adobe house. The students will try to figure out which region of North America this shelter could be made in, with help from the teachers.

* Using our Talents Unlimited Model where we brainstormed as many varied and unusual types of shelters as we thought we knew, we will now add to this same sheet. Using a different colored marker, we will now brainstorm the many varied and unusual types of shelters that we now know of. Through this process, they will see the different answers they had BEFORE and AFTER, and how much they learned this week.

* The teacher will then bring out the three displays she has premade. The children will have to decide which display their tepees (tipis) belong in, which display their wickiups should go in, and which display needs to have their adobe houses, based upon what they have learned during the week.

* As a culminating activity, the class will need to break into three equal groups. You will need to have two parent volunteers to assist with this final activity. Each group will take one of the displays to a different place in the room, and the "teacher" will need to grab a marker and the butcher paper outline of the shelter village that the group chose. Tell the children and adult helpers (who have already been prepared) that we are going to work in "TALENTS" again, this time in the "Planning" Mode. Each group will dictate the plan of "How to Construct the American Indian Shelter of their group" using the five steps from the model. Review those steps with the children before turning them loose in their groups. They are:

    1. Tell WHAT you are going to plan so someone else will know what your project is.

    2. Tell all of the MATERIALS and EQUIPMENT you will need for your project.

    3. Tell, in order, all of the STEPS NEEDED to complete the project.

    4. Tell the problems that could keep you from completing the project.

    5. RE-EVALUATE by evaluating your plan.

The helper will dictate what the children say onto the butcher paper.

* Take the completed villages and butcher paper plans over to the gymnasium to display for the American Indian dinner that will be held there.

Evaluation: The students will be evaluated based on whether or not they met the objectives of this unit. Did each student construct a model of a tepee? a wickiup? an adobe house? Did the students follow directions as they were told to complete each

project? Did each student actively participate in the Talents Unlimited brainstorming process by offering suggestions? Could each student identify different types of American Indian shelter/housing? These evaluations will be made by informally observing the kindergartners during the week, as PARTICIPATION in activities at this age is of key importance.

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Hofsinde, Robert, The Indian's Secret World, William Morrow and Company, New York, 1955.

Hunt, W. Ben, The Complete Book of Indian Crafts and Lore, Western Publishing Company, Inc., Racine, Wisconsin, 1974.

Parish, Peggy, Let's Be Indians, Harper and Row, New York, 1962.

Tunis, Edwin, Indians, World Publishing Company, Cleveland, Ohio, 1959.

Garbarino, Merwyn S., "American Indian." The World Book Encyclopedia. 1987. Vol. X.

# THE ENVIRONMENT: TWO CULTURES - TWO VIEWS

By

Mary Bolhuis

## INTRODUCTION

At the heart of Indian/white conflicts lay the question of land and how it was to be used. It is essential that my eighth grade American history students understand how different the two cultures were and are, with regard to land and environment.

To Indians, land belonged to the tribe or clan, not to individuals. Settlers believed just the opposite. These two radically diverse ways of viewing the environment are at the root of the clashes between Indians and whites. I have always believed that discrimination is the result of not understanding another's culture or of thinking one understands another culture and rejecting it as inferior to one's own. So much of Indian culture is unknown outside of reservations. Many of my Indian students know next to nothing about their own rich and exciting heritage. Learning how Indians influenced whites and how much of Indian culture is now white culture is a first big step to breaking down racial barriers. I always smile when I hear the word "assimilation." So much assimilation has already taken place, as far as I am concerned, but it is just the opposite of what most Indians think. Whites and Indians both would be shocked if a list were made of factors that are a part of white society because of Indian influences. Not just white foods and clothing, but white government and language are deeply the result of borrowing and reshaping the Indian way of life.

As separate as the two cultures appear to be, they are tied inextricably to each other. I contend the whites have adopted and assimilated to Indian culture easily as much as Indian to white. The results are more subtle because in so many ways whites are the "dominate" culture, but not as dominate as Indians might think. The earliest western Europeans who stayed in America adapted Indian ways of survival and lived on foods the Indians ate. Their clothing often became adaptations of Indian clothing. They learned North American farming from the Indians. Few Americans know how many elements of our governmental documents are borrowed from the Great Law of Peace of the Iroquois Confederacy. Benjamin Franklin was enamored of this Law and inserted many clauses from it into the Constitution of the United States and into many state documents.

This unit will focus primarily on environment because it is an important topic globally and because it is one where the Indian has proven once again to be right. It is a good place to begin to break down racial barriers and educate about the environment at the same time.

Time: This is a 10 day unit.

Student-Centered Objectives:

When students are finished with this unit they will be able to:

1. Compare the Indian and the White point of view about interactions over land and environment.
2. Cite at least two ways in which the Indians' culture changed.
3. Cite numerous influences of Indian culture on white society.
4. Identify major Indian nations that lived in the Pacific Northwest and Great Plains.
5. Explain why the horse and buffalo were important to Native Americans.
6. Describe Indian culture as it relates to the environment.

Materials Needed:

Materials needed for this unit will include:

-handout of Chief Seattle
-big apple, thin, sharp kitchen knife
-library book from school library
-Barney Old Coyote or other speaker well-versed in Indian land history
-their textbooks, The American Nation (Prentice-Hall)
-film entitled The Place of Falling Water
-a read-aloud book

Methodology and Procedures

DAY 1

The teacher will introduce the unit by handing out copies of Chief Seattle's speech to a tribal council in 1854 (attached at back of this packet).

The teacher will share a little about Sealth. This is helpful information in setting the stage for this exercise:

- In 1854, Chief Seattle presented an oration at a tribal assembly. A young pioneer by the name of Dr. Smith transcribed the chief's talk which predated the major Indian treaties which were signed by Chief Seattle's tribe.
- Chief Seattle was a keen observer of the white man and his ways, thus he conveys his foreboding as well as his hopes for the future in this talk.

Assignment: Ask the students to imagine that Chief Seattle returned 140 years later today and viewed the world today through their eyes. Have the students then write a short essay as they believe Chief Seattle would see the world today. Give the students 10-15 minutes to write their essay.

Ask the students to share selections from their writings. Some or all essays may be

posted on a display or bulletin board.

DAY 2

Brainstorm with students about the fragility of the earth. Ask students to share stories, comments or questions about what the planet can support. Remind them of Chief Seattle's message. What did Seattle believe about life on earth? How would he disagree with many prevailing attitudes? What methods are being explored and implemented today to return the earth to what it used to be?

How could Indians live here for 20,000 years and not get into trouble environmentally while in a mere 300 years the non-white culture has wrecked such havoc. Can you name some things you know that Indians did differently? (Remind students that in the next two weeks we will study together many ways of Indian life that were protective of the earth.)

I will do a demonstration to show how precarious life on earth is. By means of slicing an apple repeatedly through the core and discarding pieces, I will graphically show how little of the earth's surface is actually food-producing land, then relate this to pollution, ever-increasing populations and waste disposal.

1. Slice a large apple into quarters. Set aside three of the quarters, for those are the oceans of the world. The fourth quarter is roughly the land area.

2. Slice this land quarter in half. (Giving you two 1/8th world pieces.) Set aside one of the 1/8th pieces. That is land which is inhospitable to humanity - the arctic, the antarctic, the true desert, the extensive swamp areas, the very high mountain areas. The other 1/8th piece is the land area where man can live, but not necessarily grow the food he needs.

3. Now slice this 1/8th piece into four thin sections, giving four 1/32nd pieces. Set aside three of these pieces. These are areas too rocky, too wet, too hot, too cold, too steep or with too poor soil to actually produce food, and also they include the areas of land that could produce food but are buried under cities, highways, suburban developments, shopping centers, and other structures man has built.

4. This leaves us with a 1/32nd slice of the earth. Carefully peel that slice.

5. This tiny bit of peeling is the skin, the very thin skin, of the earth on which humankind depends. It is a quite fixed amount of food-producing land. And when there is a fixed resource base and an ever-increasing number of people hoping and trying to feed themselves from that fixed base, each person's portion becomes smaller and smaller.

Conclusions: Have the students draw some conclusions. How has the dominant culture exacerbated the problem? Why has a problem developed so rapidly in the last 100 years? How do we help people control their numbers? How do we change attitudes and

habits in a constructive direction? How can we learn to live on and share the resources of the world in a peaceful and equitable way?

DAY 3

Our library staff will put together book carts on any subject a teacher wishes. I would ask the librarians to pull every book concerning American Indians that our library has. Students would spend Day 3 in the library perusing the collections on the book carts and finally selecting a book to read for our unit. After everyone had a book I would talk a bit about what I wanted students to be alert to as they read. In particular they would need to notice housing, hunting, games, religion, food and art. Remind students to be aware of environmental concerns, how Indians saw and used their surroundings. Tell students they have two weeks to read the book they chose after which a short paper is due. The first sentence of their paper must be, "The Indians lived in harmony with nature." Using the book they read they would need to offer proofs of this generalization. Their book would be used to provide supporting evidence.

Our middle school, because it is predominately white upper and middle class students, is a particularly tough place for Indian students. Joe Coburn's chart of differences between Indian and dominant society encapsulates the conflict. Egalitarian versus individualistic concerns characterizes the difference in social skills and learning styles. His presentation was especially good because, though I knew most of those differences, a few were new and reinforced my belief that it is "OK" to individualize assignments for Indian students. Some of my Indian students have low writing skills. Though they would still need to write the paper for this library assignment, many papers would be brief and filled with mechanical errors. They would not be true reflections of what they knew. In the past and certainly in this assignment, they could choose to do something else (draw a picture, create a poster, eat lunch with me and tell me a story, something of their own choosing) that I would grade.

DAY 4

I would invite an American Indian to come to class to talk about land. Barney Old Coyote does a particularly effective job by bringing in huge maps which he hangs all over the room. He begins by talking about what the land means to Indians today, how it is used and how it was used in the past. After establishing how vital land was and is to Indians, Barney begins to walk around the room from map to map showing and explaining the gradual erosion of the Crow reservation. The first map shows a huge tract of land covering parts of four present-day states. Gradually through treaty after treaty, this giant parcel of land is whittled down until the last map shows the present day Crow reservation. Barney names each treaty that took away land and explains how United States military officers and government officials lied and tricked Indians into giving up their heart and soul. My mostly white classes are usually very thoughtful and quiet by the time Barney is finished. Teaching in Bozeman, as I do, affords me many opportunities to bring in Indian speakers. The University American Indian Club plus Native American Studies department people are good resources.

Murt McCluskey reminded me at the Institute to speak of Indians in the present tense. This day's assignment is good for reminding students that Indians are not only historical figures but people today still grappling with land and treaty issues. Usually Barney gets lots of questions about life on reservations today. He helps translate Indian history into current events.

DAY 5

After having had a day to think about Barney's talk, I ask students to write a short reaction paper. I give them 15 minutes, then we share ideas, opinions, questions, reactions to what we heard yesterday.

That evening they are asked to read seven pages in their textbook, The American Nation. In these pages, the following topics are covered:

Plains Indians
travois
tipis
Indian bands
buffalo
Sun Dance
Fort Laramie Treaty
Chivington Massacre
Little Big Horn
Ghost Dance (death of Sitting Bull)
Battle of Wounded Knee
Chief Joseph
Dawes Act

When Murt McCluskey talked about checking textbooks for bias and gave us guidelines, I wished I had had them this spring. Our school did a textbook search for new American history textbooks. We ended up buying an excellent book, but it would have been interesting to have had Murt's list of questions. We did purchase The American Nation, the only text we found that did not say Columbus "discovered" America.

DAY 6

We watch the film "The Place of Falling Water," a production of the Confederated Salish-Kootenai tribes. It tells the story of the duplicity and tricks used to get the tribes to go along with the Kerr Dam project on the Flathead River below Polson. The film explains the importance of the falls that were destroyed when the dam went in, falls that were important to the spiritual life of the tribes. Narrators explain how the place of falling water was religiously significant and how those beliefs were overlooked and ignored when the United States government took over the area.

At the end of the film it relates the court struggle the tribe went through to regain control of the water and dam. The tribes won in court and so sometime in the 21st century they will begin to operate the dam and collect the revenues from it. These kinds of stories keep my students thinking about Indians today and their struggle for sovereignty.

DAY 7-9

Explain to students that you want them to present short dialogues between Indians and

whites. The class will be divided into groups of 3-4. They are to choose an Indian leader or a committee of Indian elders or spiritual leaders. Remind them not to overlook Indian women. The white leaders can be government or military. They can create settlers or groups of whites from any organization that had interaction with Indians. They must create an imaginary or real situation between the two groups. Write the dialogue and on Day 9 role play the situation or event. Encourage them to draw on the books they are reading for the out-of-class assignment. Dialogues should focus on the Indians' attitudes toward white people, the problems facing their nation, goals for their people and their opinion of their chances for success. Conversely, dialogue from white leaders or settlers should include their attitude toward Indians, their justification for their use of the land, the promises extended and assumptions they already have about Indians.

DAY 10

The last day of this unit is a wind-down day. I will choose an Indian creation story or a story dealing with the environment - sun, sky, trees, buffalo, seasons, etc. and read it aloud to them. We will conclude by talking about what we have learned and what we might have changed our minds about.

Winter semester in 1992, I will be having Travis Annette as my student teacher. Travis is a White Earth-Chippewa from Minnesota that I met when he did his 25 hours of paraprofessional work in my class. He taught several of my classes and impressed me as being a natural teacher and a story-teller. Instead of reading a book, Travis could tell a story about his tribe's history or he could tell something they are doing today in their struggle to regain forest lands from the United States government.

Evaluation:

I will evaluate this unit by taking grades from the three writing assignments - Chief Seattle paper, out-of-class book assignment paper, Barney Old Coyote reaction paper - and a grade from the dialogue/role play. In all of these assignments I will look for evidence of having read books and pages assigned. Additionally and perhaps more importantly, I will look for evidence of critical thinking: Are students thinking about the issues of environment? Are they tying the past to the present? How have Indian rituals and beliefs influenced America's environmental concerns today? In what ways could Indians teach the white culture even more about the Earth?

Bibliography

1. Investigating Your Environment: Teaching Material for Environmental Education, United States Department of Agriculture, Forest Service.

2. Various presenters at Institute for Effective Teaching of American Indian Children. I especially drew information from Dr. Murton McCluskey and Mr. Joe Coburn.

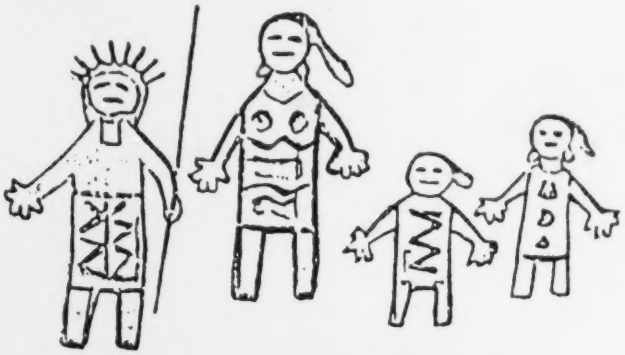
3. The American Nation, James West Davidson and John E. Batchelor (Prentice-Hall, Englewood Cliffs, NJ, 1991)

4. Barney Old Coyote and other Indian speakers.

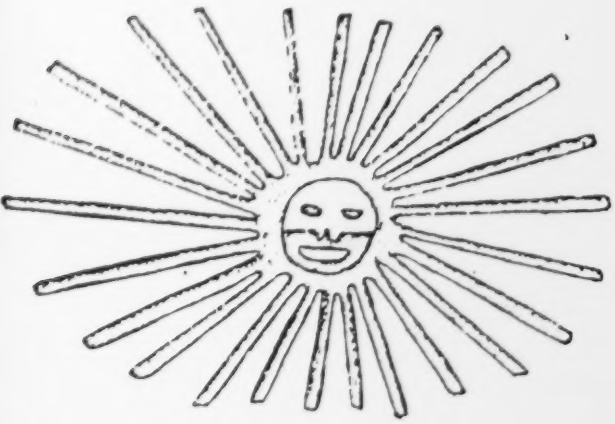
## Chief Seattle *also known as* Sealth

(Statements from a testimony of chief Seattle given to a tribal assembly in 1854)

*Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing, and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.*



*The rivers are our brothers, they quench our thirst. The rivers carry our canoes, and feed our children. If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness you would give any brother.*



*This shining water that moves in the streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes, tells of events and memories in the life of my people. The water's murmur is the voice of my father's father.*

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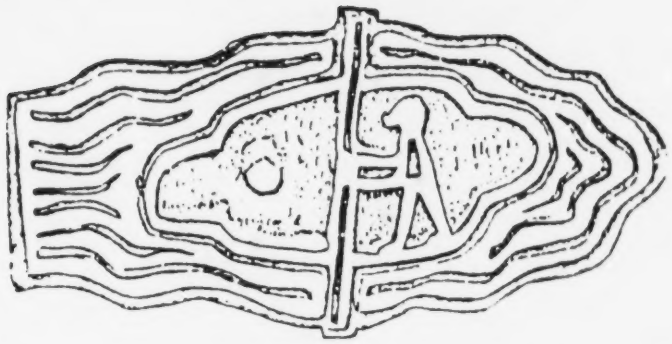
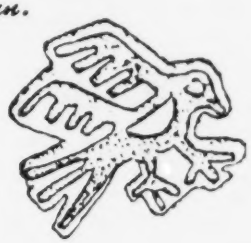
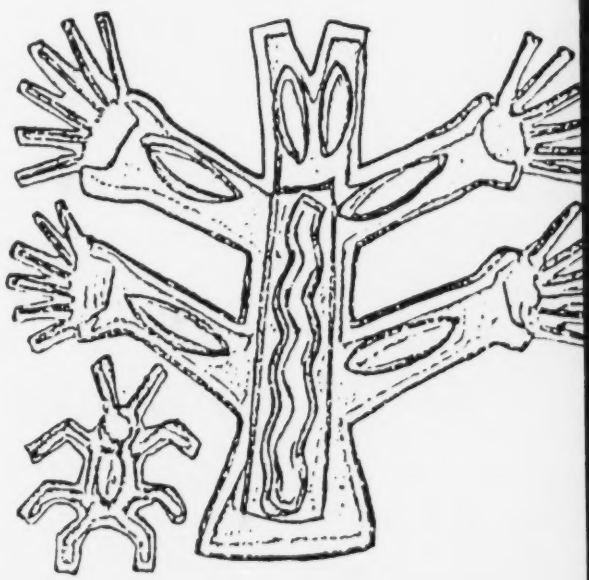


The red man has always retreated before the advancing white man, as the mist of the mountains runs before the morning sun.



The ashes of our fathers are sacred. Their graves are holy ground, and so these hills, these trees, this portion of the earth is consecrated to us. We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves behind, and he does not care. He kidnaps the earth from his children. He does not care. His fathers' graves and his children birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the earth is rich with the lives of our kin. Teach your children what we have taught our children, that the earth is our mother. Whatever befalls the earth befalls the sons of the earth. If men spit upon the ground, they spit upon themselves.



This we know. The earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life, he is merely a strand in it. Whatever he does to the web, he does to himself.

# EFFECTIVE TRAINING FOR INDIAN CHILDREN

By

Joan Graham

## INTRODUCTION

This unit was designed for two purposes: first, to in-service teachers at our district in the needs of culturally diverse students and second, to develop classroom kits and/or support materials for the classroom.

OBJECTIVES:

To develop strategies to work effectively with students from different cultures.

To allow teachers the opportunity to meet Tribal officials in human services, education, and tribal justice.

To develop strategies for building a stronger parent involvement of Indian children and organizing activities that would bring these parents to school.

To explain cultural traditions and make it easier for teachers to become involved in the Indian community.

To research current research in cultural education.

To design kid kits for classroom use with actual hands-on materials.

LENGTH OF CLASS:

Nine one hour classes and time arranged for outside classes.

MATERIALS REQUIRED

Effective Practices in Indian Education, Northwest Regional Educational Laboratory, 1985.

Flathead Language Vocabulary, Salish Culture Committee, 1976.

Salish Language Picture Book, Salish Culture Committee, 1983.

Kootenai Language Picture Book, Kootenai Culture Committee.

Tribal Directory

"Artifacts" desired for kid kits.

## Course Outline

Session #1

Present goals and objectives.

Discuss possible projects for kid kits and parent involvement.

Discussion on common Indian stereotypes.

Assigned reading: p. vii-ix, 1-4, 7-9, 10-14.

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Session #2

"All Indians are not the same"

Speakers will discuss the differences among tribes using art and other artifacts as an example. Differences and similarities of our local Indian population will be emphasized. This will provide you with a chance to look at possible suggestions for artifacts to be included in kid kits.

Speakers: Betty White and others.
Readings: pp. 15-18.

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Session #3

Kid Kit Assembly

Participants will assemble one or more kid kits with materials they had gathered or made. They will be placed in heavy storage boxes and cataloged in the appropriate library. Hands on activities and real artifacts are encouraged as much as possible.

Examples:

Artifacts: beading, hides, quillwork
Plants: berries, roots
Foods and cooking
Clothing
Housing
Literature
Animals and their uses
Languages
Art
General Culture
History

Reading: pp. 19-20

Session #4

"Indian education at home"

Culture committee members will discuss the cultural education of their youth done at home or through the community at large. Included in this session will be information on religious activities that conflict with school day attendance.

Speakers: Myrna Chiefstick, Dennis Webster, and Leroy Black
Readings: pp. 21-30
Additional Readings: Wakes, Funerals and Feast Days, Flathead Culture Committee and Johnny Arlee.

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Session #5

Kid Kit Assembly II

Participants will continue with putting together materials for the kid kit(s). Time can be used for construction (coloring, laminating, or attaching to display boards) but materials must be gathered ahead of time and brought to this session.

Experts in the areas of these kid kits will be on hand to assist with questions or suggestions.

Discussion of readings
Readings: pp 31-37

Participants will survey their buildings for desired subjects for kid kits. An effort will be made in the future to coordinate the results of this survey with further classes and assemblies of kits.

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Session #6

Learn to Bead-Parent Involvement

Participants will learn to make beaded earrings in one session. Materials and instruction will be provided for yourself and one Indian parent from your classroom. Please invite one of your student's parents' to join you in this class. We are trying to encourage parent involvement and this activity would give you a chance to get to know one of your parents better.

Materials Provided: Beads, thread and needles, and earring wires.

Time: One hour required with an additional half-hour provided if desired to finish the project.

Session #7

Tribal Education Philosophy

The education coordinator for the tribe and the chairman of the parent education committee will talk about the past and the future direction these two organizations plan to take. Some insight into the boarding schools and Indian schools will be explained by Clayton Matt.

Speakers: Karen Fenton and Clayton Matt
Readings: pp. 189-202
Additional Readings: Bill, Willard. (1990), "From Boarding School to Self-Determination."

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Session #8

Kids Kits

Continue with assembly of kits.

Readings: pp. 203-208

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Session #9

Feast Day-Parent Participation Day

Participants will be treated to some Native American foods and will have a chance to participate in its preparation. Foods may include fry bread, huckleberries, chokecherries, dried meat or wild meat, or other foods in season. Please invite an Indian parent to this class. This will be more of a social gathering.

Materials: Foods in season, deep fat fryer, fry bread ingredients, plates and silverware.

Readings: "Native American Cookbook"
Additional Readings: A display of cookbook and native plant books to choose from.

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Session #10 (Final Session)

Completion of kid kits.
Fill out course evaluation.
Turn in building survey on kit needs for further development.

# THE POWER OF THE MIND:

# A LESSON IN SELF-ESTEEM

by

Betty J. Wallace

## INTRODUCTION

The purpose of my unit is to teach the power of positive mental attitude and positive self-image. I did not understand these concepts until after I reached adulthood . . . after I had married and had three children and suffered through a divorce. One day I found myself with three children to raise by myself and wondering why so much had gone wrong. I went to a bookstore and picked up a copy of "The Power of Positive Thinking." I began reading self-help books. I began to realize that I had never thought well of myself. I had been living with a poor self-image. I also began to wonder why I had not been taught correct self attitudes as a child. Would I have suffered so much pain if I had been taught these things? Would my children have suffered from a broken home? Then I attended the workshop conducted by the Montana Institute for Effective Teaching of American Indian Children. I heard Raymond Reyes saying, "It's odd that we wait until after adolescence to teach how the brain works."

I have said each year that if I could wish one thing for my students, it would be that each of them leave my classroom in June with a positive feeling toward him/herself. I believe that it is not enough to incorporate positive attitudes and positive feedback to children in the course of each day's activities. I believe that a positive self concept should be taught per se . . . what it is, how it is developed, why it is important as a life skill. I believe it is time for me to develop such a lesson plan.

Grade Level: Intermediate

Objectives: The overall objective of this project is to teach children the power of the mind. To teach them about self-image and self-esteem . . . what they are and why they are important. To teach about dynamic living . . . how to develop the skills necessary for living a life filled with joy, happiness, excitement and direction.

Materials Needed, Methodology/Procedures, Time Required, and Evaluation Processes: These will be listed with each activity.

DAY ONE

Time Required: Approximately one hour

Student Objectives: Students will participate in discussion of vocabulary words listed on board and will help to identify additional words to be added to the list. Students will keep a written diary of all such words and their meanings throughout this entire unit. Students will listen to the exercise reading. Students will declare him/herself to be a genius both in oral and written form.

Materials: Construction and writing paper for diaries.
Pencil or pens for writing and colored markers or crayons for designing front covers.

Beginning Exercise: I AM A GENIUS!

Procedures: Write the following vocabulary words on the board and discuss their meanings.

| | |
|---|---|
| GENIUS | Permanent Record |
| Communication System | Conscious |
| Subconscious | Negative |
| Experience | Memory Bank |

Explain that these words will be in a short story that you are going to tell (or read) to them. Circle the word "genius" on the board and reemphasize its meaning. (Know story well enough to have fun with it.)

(Note: The text of this unit has been taken from a set of self improvement tapes. I have adapted those tapes to be used as reading with intermediate grade children.)

READ: Everyone in the room today is a genius. Did you know that? Say Yes! (pause) Louder! (pause) Say it like you mean it. O.K. Now, for those of you who didn't say yes, or for those of you who did say yes and don't really believe it, let me give you an example that should convince you that you really are a genius. This is something that has happened to every one of you at some time or another. Maybe not this exact thing, but a similar kind of thing has happened.

You are walking down the street one day and coming toward you is a very important person in your life. Maybe it is one of your parents, or a relative, or a friend. You decide

that you want to ask this very important person a very important question. Perhaps you want this person to do something for you. Or perhaps you want this person to give you something, or let you do something. Whatever it is that you want to ask this person, you want to have him/her answer "yes." As you get closer, you begin to form the important question in your mind.

When you get close enough, you say hello and talk to this important person for a few moments. Then you think the time is right to ask your important question. You get four words out of your mouth when all of a sudden, something tells you that you should not ask your question at this time. A very small voice inside of you . . . a part of your very own communication system deep down inside of you speaks. It is your subconscious mind.

Now, let me take a moment to draw a picture of your mind on the board (draw a big square). If we color in the part of your conscious mind . . . the part that you are aware of . . . we would only color 10 percent of it (shade in 10% of square). What does that mean? Right! That means that 90 percent of your mind is the subconscious mind (indicate the 90 percent unshaded portion of the square). You are not aware of 90 PERCENT of what goes on in your mind!

The subconscious mind is always trying to communicate with the conscious mind. And so your subconscious mind says to your conscious mind, "STOP!!! If you ask this important question at this moment you will get a negative answer. This person will say "No!" And you say to your unconscious mind, "Oh yeah? Well just how do you know that, smarty?" And the subconscious mind says, "Look, I've been recording things down here at the rate of 72,000 every minute for years. I just know that from the tilt of the head of the person you are talking to . . . from the size of the pupils of the eyes, the way he/she is looking, the way he/she is dressed, the temperature outside today, the wind, the dampness in the air . . . I KNOW from every experience that you have ever had in all of your life . . . all of which are permanently recorded in the memory bank of your computer down here that I am working with . . . that if you go ahead and ask your important question of this important person, you WILL get a negative answer. This person will say "No!" So, you say to your subconscious mind, "Well that's great man! But I've already got four words out of my mouth." The subconscious mind says, "Well, I've been thinking about that and what I've decided is that what you really need to do is to take those first four words and use them with a different sentence than the one you were going to use so that you will change the subject and this person will never know what you were going to ask." And you say, "Well that's great man. But I've got four words already out of my mouth." And your subconscious mind says, "I understand that. Now I've got about 25 different sentences that I've run through your computer down here that would work in this situation." And you say, "Man I don't need 25, I need one." And your subconscious mind says, "I understand that. So I put the 25 back through and there are five that are really good." And you say, "I don't need five, I need one." And your subconscious mind says, "I understand that. So I've run the five back through the very best possible sentence that you could use with the four words you have already said is this . . ." And the fifth word comes out of your mouth and the very important person in your life doesn't even know that you suddenly changed your mind about what you were going to say. And it all happened in less time than it takes you to blink your eye. It all happened like that (snap your fingers).

Now . . . Who else but a GENIUS could do that?

Activity 1: Have all students stand facing you. Have each student point to him/herself (finger on chest) and repeat twice after you:

"This kid is GOOD!" (once more like you mean it!)

"This kid is SMART!" (again . . . like you mean it!)

"This kid is a GENIUS!" (say it like you mean it!)

Next, have each student repeat these three phrases to three different classmates. Look each one in the eye, put finger on own chest and repeat the phrases. Have them take turns doing this with one another saying each phrase "like they mean it." (Note: this is a group activity with all students participating at the same time.)

Activity 2: Review the vocabulary words on the board. Have each student make an "I AM A GENIUS" vocabulary diary. Date the first page and write in the vocabulary words from the board. Write the meaning of each word or use each word in a sentence. Write the following sentence for "genius": "I AM A GENIUS!" Have the students design the cover.

Evaluation: The students will willingly participate in and complete these activities. The students will demonstrate a comprehension of concepts in oral review at beginning of next lesson.

DAY TWO

Time Required: Approximately 90 Minutes

Student Objectives: Students will orally review previous material covered. Students will listen to exercise reading and will add new vocabulary words to diary. Students will declare him/herself to be unique, strong, talented, have a perfect memory, and to be a genius both in oral and written form.

Materials:
Pencils or pens for writing.
Picture of the Empire State Building.
Apples - one for every two students.
Knives - to cut apples.

Review: Write the word GENIUS on the board. Ask "What are you?" Continue to ask repeatedly until you receive the response "I AM A GENIUS!" Repeat the question several times having the class respond with the answer like they mean it. Next, ask individual students to answer your question . . . like they mean it.

Review yesterday's vocabulary by having students share the definitions and sentences written in their diaries.

Have the students share with you what they learned about themselves from yesterday's story. What can every one of them do that makes each of them a genius?

Exercise: I AM UNIQUE!

Procedures: Write the following vocabulary words on the board and discuss their meanings.

| | |
|---|---|
| UNIQUE | Inner Voice |
| Incline | Crest |
| Radar | Coincidence |
| Intellect | Talent |
| Ability | Memory |
| Recall | Crisis |

Empire State Building (show picture)

Circle the word "unique" on the board and reemphasize its meaning.

DISCUSSION: Everyone of us at some time has had an experience similar to the one we talked about in yesterday's story. What do you think would have happened if you hadn't listened to that inner voice? Do you think it is important that we learn to listen to that inner voice that we have? Why?

READ: Everyone in the room today is unique. Did you know that? Say Yes! . . . Louder! . . . Say it like you mean it. O.K. Now let me give you some examples of what makes you unique.

One day a man and his wife were traveling across the country in their car. They had been on the road for several days and the man had done most of the driving. He was tired. So on this particular day he was resting and his wife was driving. He put his seat back and closed his eyes. His wife thought he was asleep.

The fact was, he was almost asleep. All of a sudden, for no reason, he thought to himself "I should ask her if she is speeding." He opened his eyes and asked her nicely, "Are you going faster than the speed limit?" And she replied, "No, I'm not speeding." Now, as she said this her foot hit the brake because she really was driving too fast.

The car was just starting up an incline and just as it reached the crest of the hill it slowed to the speed limit of 55 mph. And just as the car went over the hill, sitting right there at the side of the road was a highway patrolman with his radar on. She would have gotten a speeding ticket if her husband hadn't asked her if she was going too fast. What made him suddenly think to ask her that question? Was it just a coincidence? Maybe it was that inner voice . . . that special communication system that you and I have that we can all learn to use.

Your mind works very much like a computer works. *Scientists say that if man could make a computer like the one you have inside your mind, that computer would be larger than the Empire State Building. It would take all of the water in the Mississippi River to keep it cool while it was running. And, it would cost over four billion dollars to build it.* Yet we all have one right up here (indicate your head). (Repeat from * for emphasis). That is absolutely amazing. Isn't that amazing? Say Yes! Say it like you mean it.

You and I use less than one percent of our intellect. Let me show you how little that is . . . (draw a square on the board and divide it into ten sections across and ten down. Shade in one section). Now, pretend that this square is your intellect. The only part of it that you actually use is this little shaded part. We have far more "intellect ability" as part of the equipment that we were born with than we ever begin to use. We are UNIQUE!

YOU ARE UNIQUE!

Let's see . . . You are a "GENIUS" . . . What are you? Louder.
You are "UNIQUE" . . . What are you? I can't hear you.

Guess what? You also have a PERFECT MEMORY. Did you know that? Say yes.

Have you ever heard anyone say, "I can remember faces but I can't remember names." Or have you ever seen someone you know you have seen before but you can't remember who they are or where you have seen them? That's because you DO have a perfect memory. There is nothing wrong with our memories although most of us do have a lot of trouble with recall.

Your own unique private computer is busy 24 hours a day recording into its memory bank every experience you ever have. You HAVE a perfect memory. You could stand at the back of a large theater as a large group of people come in, meet everybody and about 1/2 hour later go up on stage, have everybody stand up and name them off one by one by one and have them sit down as you name them. When you were through you would have the whole audience seated and you would have named everybody perfectly without a mistake. It IS possible because you DO have that kind of a memory.

Physical strength, too. Wow! You have tremendous physical strength. Many times we don't know what kind of strength we have until we are faced with a crisis.

A young couple are driving from Seattle to Los Angeles on a three lane highway known as Suicide Alley. They come to a dangerous curve. It is late at night and there are very few cars on the road. There are no houses for miles. No businesses. It is foggy and raining lightly and the highway is slippery. A curve is not well marked and they are moving too fast. The young man steps on the brake too late and the car will not hold the curve and it begins to roll. It rolls four or five times down into the ditch away from the highway. No one could see them even if they drove past. The man is thrown away from the car. The woman is pinned underneath the car. He gets up, realizing what has happened. He runs over and sees her pinned underneath the car with hot gasoline dripping on her arms and legs. Blisters are beginning to form. He knows he can get no help so he simply reaches down with his two hands, grabs the bumper of that car weighing thousands of pounds and lifts it off of her. . . . We all have tremendous physical strength we never use.

Scientists tell us that if we could harness the energy in your body . . . if we could somehow change it to atomic energy--explosive energy--you, by yourself, could wipe out a city the size of New York.

Scientists tell us that if we could harness the energy created by your brain while it is working--If we could change that energy to electric power--that you could supply electricity for a city the size of Los Angeles, 24 hours a day for two years.

You have TREMENDOUS EQUIPMENT. YOU HAVE TALENT.

Activity 1: Have all students stand facing you. Have each student point to him/herself (finger on chest) and repeat twice after you: (2nd time "like they mean it")

"This kid is UNIQUE!"

"This kid has a PERFECT MEMORY!"

"This kid is STRONG!"

"This kid has TALENT!"

"This kid is a GENIUS!"

Next, have each student find a partner, face the partner, look him in the eye, point at himself and repeat each phrase after you like he means it (partners take turns). Repeat this three times.

Activity 2: Have each student work with a partner. Give each pair one apple and one knife.

Rediscuss the concept of uniqueness. We all have special ways in which we are alike. We all have special ways in which we are different. On the outside we all look different. How are the apples different (color, shape, size, etc.)? Cut the apple in half across its width. Inside each you will find a star shape. Inside each is similar, special. Discuss how each person is different or unique and how each is special on the inside. Eat apples.

Ideas for Further Discussion: What happens to a chunk of coal when it is put under pressure? It becomes a diamond. Some common phrases: (See if students can add any of their own)

(song) I'm Just An Old Chunk of Coal . . ."

"A Diamond in the Rough"

"A Chip Off the Old Block" (Made in the likeness of our creator?)

Activity 3: Select necessary vocabulary words from the board and have students write them in their diaries, using them in a sentence or giving their meanings. Have students copy the following sentences into their diaries:

I AM UNIQUE

I HAVE A PERFECT MEMORY

I AM STRONG

I HAVE TALENT

I AM A GENIUS

Evaluation: The students will willingly participate in and complete these activities. The students will demonstrate a comprehension of concepts in oral review at beginning of next lesson.

DAY THREE

Time Required: Approximately 90 Minutes

Student Objectives: Students will orally review previous material. Students will listen to exercise readings and will add new vocabulary words to diary. [Students will write 8 to 10 sentences in the diary that he/she wants to succeed at this year in any phase of life (school, home, social, physical, mental, spiritual, etc.)] Students will copy notes into diary from board. Students will participate in discussions. Students will declare him/herself to be unique and a genius both verbally and in written form. Students will participate in group project to design posters for the classroom.

Materials:

Pens or pencils for writing
Poster board, butcher paper or construction paper
Markers or crayons
Tape

Review: Write on board: GENIUS (see review procedure for Day 2). Next write UNIQUE and follow same procedure. Continue with a discussion of what they have learned so far. Select students to write positive, self-identifying sentences on the board. (i.e., I am smart, etc.)

Exercise: A Magic Formula!

Procedures: Write the following vocabulary words on the board and discuss their meanings. Discuss meanings of other underlined words as you come to them in text.

| | |
|---|---|
| Formula | Dynamic Living |
| Visualize | Osmosis |
| Radiate | Focus |

READ: We are going to talk about success today. Now, success probably means different things to different people. Take a moment and think about what success means to you. (Have students share their ideas.)

Good! But now let me share a different idea of what success can mean to each of you. I have a magic formula for you. Would you like to have your own magic formula guaranteed to bring EXCITEMENT and HAPPINESS and SUCCESS into your life? A magic formula that will always work for you, no matter how old you are, where you are, what you are doing? Would you like to have something like that? Say yes! Like you mean it. (Have fun with this "say yes" routine whenever possible. It is a great way to have your students verbally accept positive concepts that you are trying to teach them.)

Activity 1: Explain that this formula is so important that you are going to write it on the board along with explanations of how to make it work. Have the students copy what you write into their diaries.

Review: What kind of a memory do you have (perfect)?

What will happen with all of the information that I give you about my special magic formula? (It will be permanently stored in the memory bank of their computer.)

You will always carry this information with you . . . right? Say yes!

But will you always remember it? (With practice it is possible, but for now we don't have perfect recall.)

Explain what we know about how we remember things. We know that the more senses we involve, the more likely we will remember. This is why they will copy this important formula and how it works--they will hear it, see it, and feel it by writing it.

Write: DL = ECG + LS x PSI

(There it is . . . Isn't that exciting? Incorporate fun wherever you can.)

Write: DL is Dynamic Living

Dynamic Living is living a life filled with joy, happiness, excitement and purpose all the time.

ECG is Equipment Creation Gave

1. Genius
2. Talents
3. Perfect Memories
4. Uniqueness
5. Strength

LS is the Laws of Success.

(Explain that these laws, just like scientific laws, always work. i.e., The law of gravity . . . you can walk to the edge of a 15 story building, jump off and say "I don't believe in gravity" and you could say it all the way to the ground. But the law still works.)

(From here have the students copy each of the laws along with their summary statements. Don't have them copy readings.)

1. The Law of Giving: Whatever you give, that is what you will get.

Read: In science we call this the law of action and reaction. For every action there is a reaction. (i.e., The sun radiates heat and you are warmed. . . or . . . Snow radiates cold and you are chilled.)

Whatever you give, that is what you will get. Whatever you plant you get. If you plant wheat, what do you get? Oats? Corn? Love? Hate? Success? Failure? Happiness? Whatever you plant, that's what grows. And the Law of Giving is a part of that . . . whatever you give, that is what you will receive.

Do you always have something to give? (Share ideas . . . smile, praise, help, love, etc.)

2. The Law of Vacuum: Get rid of what you don't want, to make room for what you do want.

Read: No, this doesn't mean your little sister. This means get rid of all the garbage you carry inside of you. If you have bad feelings, how do you feel? In the computer world there is a saying, "Garbage in, garbage out!" What do you think that means? Discuss. Get rid of what you don't need in your life., i.e. bad feelings.

How many of you have toys at home? Do you have a place to keep those toys? (share) What happens when you have so many toys that you don't have room for new ones?

Get rid of what you don't want to make room for what you do want. Get rid of the negative things in your life to make room for the positive ones.

3. Law of Creation: Decide what you want--define your goal clearly--and write it down.

Read: If you walk down the street and ask people what they want out of life, 98 out of 100 won't be able to tell you. They don't know where they are going.

You get on a plane and you hear the captain say, "Good morning ladies and gentlemen. This is Captain Jones. I'm happy to welcome you aboard today. Just want you to know that we will be next on Runway Number 2 and will be taking off in a few minutes. We will climb to a cruising altitude of 3300 feet. We have been informed that there might be a little choppiness as we are enroute today so we may have to turn the seat belt sign on from time to time. The weather when we arrive in Missoula will be partly cloudy. The temperature is in the mid 50s. Our arrival time will be 12:11."

That guy knows where he is going.

What would happen if you got on a plane and heard: "Good morning ladies and gentlemen. This is Captain Jones. I'm here to welcome you aboard Flight 200. I don't know where we are going. Just thought we'd take off and fly for awhile. We'll go north for a ways and then turn south and then east and then west. And hopefully, before we run out of gas, we'll find some place to land this thing. I don't know what the weather is but we should have a good time whatever it is."

I'm not flying on that plane. That guy doesn't know where he is going.

You have to know what you want and you have to have a burning desire to get it. Just wishing for something isn't enough. You have to want it so bad that you will do whatever it takes to get it.

A 12-year-old-boy who was the shortstop on the baseball team at school, was attending Sunday School. The teacher announced that they were going to have a contest. Whoever read the most chapters in the bible would win a prize. "Big deal" he thought. Then he saw the prize--a baseball glove. The most beautiful glove he had ever seen. He figured that if he could get that glove there could not possibly be any ball that could get past him at shortstop. That glove would just sort of reach out there and suck em up for him. He wanted that glove. He decided right then and there that there would be nobody in that class come close to him in reading chapters--he would have that glove. And three months later he had that glove. He had read twice as many chapters as anyone else.

Why? (discuss) He had a burning desire to succeed--to win that glove. Night after night he would fall asleep with his head on the pillow, the light still on, and the book still in his hands. Maybe he could get credit for some chapters by osmosis while he was sleeping. He also found out where all the short chapters were. But that didn't matter. He did whatever it took to succeed.

So, you need to have a goal. Do you really need to write it down? Yes, that is important. There is magic in writing it down. When you write things down, your attention becomes focused. And whatever you focus your attention on, whatever you have most in your mind, that is what you will act upon. When you begin to act upon whatever it is you want, the Law of Creation begins to work for you.

4. Law of Visualizing: Do everything you can in your mind to picture what it is you want to receive.

Read: What are some things that you would like to have? What are some things that you could do to create a strong picture in your mind of _____. (name some of the things they mentioned), i.e., cut pictures from a catalog or magazine and hang them in your room, go window shopping and look at the item, go into the store and touch it, imagine yourself owning it.

If something you really want costs money, what could you do to get it? (May need to discuss what result negative actions, i.e, stealing etc., would have on dynamic living and the need to eliminate negative things from ones life in order for the magic formula to work.) When you visualize what you want, you again focus your attention on doing what you must do to get it.

Activity 2: Divide the students into five groups to make posters for the classroom wall. These posters should remain on the wall throughout the school year and should be reviewed often. Each "law" poster should include its summary statement.

Poster #1: The Magic Formula: DL = ECG + LS x PSI
Definition for each symbol of formula.

Poster #2: Law Number One: Law of Giving

Poster #3: Law Number Two: Law of Vacuum

Poster #4: Law Number Three: Law of Creation

Poster #5: Law Number Four: Law of Visualizing

Activity 3: Have students write vocabulary words into their diaries from the board using a sentence with each word or writing the definition. Also have them write the following sentences:

I AM UNIQUE!

I AM A GENIUS!

Activity 4: Have students write in sentence form ten things, from any part of their lives--school, home, social, physical, mental, spiritual, etc., at which they would like to succeed

this year. Write these in their diaries.

Evaluation: The students will willingly participate in and complete these activities. The students will demonstrate a comprehension of concepts in oral review at beginning of next lesson.

DAY FOUR

Time Required: Approximately 90 Minutes

Student Objectives: Students will orally review previous material, listen to exercise readings, copy notes into diary, add new vocabulary words to diary, participate in discussions and completion of classroom posters. Students will declare him/herself to be unique, a genius, and powerful both in oral and written form.

Materials: Pens or pencils for writing.
Materials for posters.
Picture of Winston Churchill.

Review: Write on board: GENIUS (see review procedure for Day 2). Next write UNIQUE and follow same procedure. Do the same with I HAVE THE POWER TO DO OR BE WHATEVER I WANT! Select students to write positive self-identifying statements on the board (i.e., I am smart, etc.). Explain that today they will continue their study of dynamic living. Write the formula on the board and discuss. Review what has been learned to date.

Exercise: Continuation of the Magic Formula

Procedures: Write the following vocabulary words on the board and discuss their meanings:

| | |
|---|---|
| Body Chemistry | Toxins |
| Absolute Necessity | Goals |
| Self Discipline | Stogie |
| Prime Minister | Winston Churchill (show picture) |

(Have students continue to copy notes from board into diaries.)

5. The Law of Command: Whatever you say is what will happen to you. So watch what you say.

Read: This is the most frequently broken law of success. We say things all the time that we don't really want to happen. Have you ever said "people don't like me?" Is that what you want? Then don't say it. "I'm dumb." Is that what you want? Then don't say it. "I don't understand math . . . science. I can't spell. I can't read." Is that what you want? Then what? Right! Don't say it.

BOY, THAT JUST SCARED ME TO DEATH! Did it really? It didn't really. But by speaking those kinds of things you begin to kill yourself little by little. Any strong emotion of fear, anger, jealousy, hatred or any of the strong negatives of life that we can think of creates within your body a negative chemistry that begins to destroy you. It is bad enough what it does to others, but it destroys you.

I could take you at the height of anger, take blood from your veins, inject it into a guinea pig and in two minutes the pig would be dead. Killed from the toxins created by your body. So you need to live a life filled with all of the positive emotions of life. What are some of those important emotions?

I have a friend that says, "Everybody loves me." He just decided they love him. I was riding to Missoula with him one day and he cut-in in front of another driver. He didn't mean to do it. He just wasn't paying as much attention to what he was doing as he should have. He didn't cause an accident but he sure upset that other driver. The driver of the other car came up beside him and started honking his horn and waving his fist. My friend just looked over and smiled and waved and said, "He must know me and like me."

6. Law of Action Do it now!

Read: There is a great release of power and energy in doing something now instead of putting it off until later. Stuff that is put off becomes a negative drag. It becomes a negative energy drain so that every time you think about what you have to do, you get a nagging, sinking feeling in the pit of your stomach. How many of you have had that feeling before? Did you like it? Did it make you happy? Did it give you joy? When you get your homework done right away, before you go play, how does it make you feel? When you "do it now" you feel good with yourself and right with everything around you . . . and that is powerful stuff for dynamic living.

Action is also an absolute necessity in reaching the goals you write down. You can write down and visualize all kinds of goals. But if you don't apply action toward reaching them, you will never get them. Let's imagine that you have decided to watch your favorite tv show. But you never turn the television set on. Are you going to watch that show?

7. The Law of Self Discipline (This is a tough one.) Do what needs to be done, when it ought to be done, whether you like it or not.

Read: This law goes hand-in-hand with the law of action. Keep negative feelings away from yourself by doing the things that you need to do when you need to do them. Especially if it is something that you don't enjoy doing. Get it done and feel good about yourself.

8. The Law of Persistence: I will until!

Read: Sometimes we have to try and try and try again before we are successful. If you don't succeed at something the first time you try, does that mean that you are a failure? Of course not! Should you tell yourself, "I can't do it" if you don't succeed the first time? The second time? The tenth time? How about the hundredth time? What does the Law of Command say? Right! If you say you can't . . . then what? But if you say you can? Right again! What you say is what you get.

Let's consider another example.

A young couple is sitting in their living room one evening. It is early and they are playing with their little daughter trying to get her to take her first steps. "O.K. Come to Daddy." The baby laughs and then puts her little foot out to take that first step. The camera is ready. Everyone is excited. Then, as the baby shifts her weight, her leg buckles and she falls to the floor. Dad stands up, walks over, grabs her by the seat of the diapers, picks her up, takes her into her room, throws her into her crib and says, "O.K. kid, that's it. You had your chance to learn to walk."

Is that how it happens? Of course not! How long does that baby continue to try to learn to walk? Until she walks. How long do you and I try to learn things? Until we learn them. How long do you continue to do the things necessary to reach the goals you set for yourselves? Until you reach them.

Winston Churchill once gave one of the most powerful speeches ever given. He was invited to speak at a graduation ceremony after his second term as Prime Minister of Great Britain. He came to that graduation with his familiar stogie, top hat and cane. He walked to the podium and he looked those graduating seniors in the eye and he said, "Never give up!" (pause) For 30 seconds he silently looked down into the faces of those young people ready to begin their walks through life. At the end of his silence he squared his shoulders and he said, (louder) "Never give up!" (pause) A full one and one-half minutes of silence followed as he let the importance of those words sink into the hearts and minds of those young people. And then squaring his shoulders once again he said, (louder) "Never give up!" (pause) He reached down, picked up his cane, put on his top hat and walked from the platform.

That was one of the shortest speech ever given. It has gone down in history as one of the greatest. And, in my mind, it was probably the most important. NEVER GIVE UP!

ACTIVITY 1: Divide the students into the same five groups to make classroom posters for laws 5 through 8. Have them include the summary statement for each law on their poster. Instruct one group to make a poster for Positive Self-image which will be discussed tomorrow.

Poster #6: Law Number Five: Law of Command
Poster #7: Law Number Six: Law of Action
Poster #8: Law Number Seven: Law of Self Discipline
Poster #9: Law Number Eight: Law of Persistence
Poster #10: Positive Self-image - Feeling good about yourself

Activity 2: Have the students write vocabulary words from the board into their diaries using a sentence with each word or writing the definitions. Also have them write the following sentences:

I AM UNIQUE
I AM A GENIUS
I HAVE THE POWER TO DO OR BE WHATEVER I WANT

EVALUATION: The students will willingly participate in and complete these activities. The students will demonstrate a comprehension of concepts in oral review at beginning of next lesson.

DAY FIVE

Time Required: Approximately 90 Minutes

Student Objectives: Students will orally review previous material, listen to exercise readings, participate in discussions and activities, and add new vocabulary words to diary. Students will declare him/herself to be unique, a genius, powerful and to love him/herself both in oral and written form.

Materials: Pens or pencils for writing
Unsweetened Kool-Aid, water and sugar
Pitcher, mixing spoon and individual cups
Colored construction paper for mobiles
Markers, string and paper punch
Disposable plastic gloves

Review: Write on board: GENIUS, UNIQUE, POWERFUL, and I LOVE ME! (see review procedure for Day 2). Explain that today they will continue their study of dynamic living. Write the formula on the board and discuss. Review what has been learned to date.

Exercise: The Important Factor!

Activity 1: (Purpose - to demonstrate the necessity for all ingredients in a recipe or formula.) Prepare Kool-Aid without sugar prior to beginning the lesson. Have students sample it and discuss taste. Add the sugar and resample. Discuss the success of the Kool-Aid recipe when the sugar was omitted. Discuss its success when all of the ingredients were included.

Explain that today they are going to add the final important ingredient to their formula for dynamic living. Without this one ingredient the recipe for living a successful life will fail.

Procedure: Write the following vocabulary words on the board and discuss their meanings.

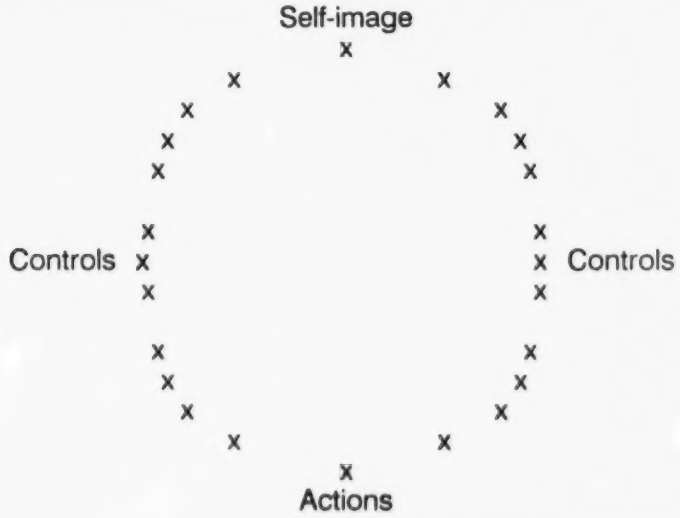
| | |
|---|---|
| Factor | Inferior |
| Endangered Species | Image |
| Vicious Circle | Heirloom |
| Generations | Unconscious |

Read: We all have a self-image. (Discuss definition of "self" image.) How are you? How many time during a day do you hear this question? How are you? (Circulate around the classroom and ask this question of individual students.)

The answer to "How are you?" depends on how you feel about yourself. Right? (Write self-image on the board.) How you feel about yourself is your self-image. (Write definition on board and have students copy it into their diaries.)

(Draw a circle on the board. Write Self-image at the top of the circle and Actions at the bottom.) Explain that your self-image controls (write controls at the right side of circle), your actions, or how you perform, and your actions affect or control (write controls at the left side of the circle) your self-image. (See diagram on next page.)

This circle is never ending. It is a vicious circle. If you have a negative, or bad, self-image, you will act negatively or do negative things. How do you feel when you do negative things? Right! You don't feel good about yourself. So, negative actions give you a negative self-image. But what happens when you have a positive self-image? Right! When you like yourself or feel good about yourself you will do positive things. How do you feel when you do positive things? Right again! When you are acting or behaving in a positive way, you feel good about yourself. So, what is the secret to having a good self-image? (Discuss)




O.K. That's great! So all you have to do is be good all the time and you will have a good self-image and everything will be wonderful. Do you think that is possible? (Discuss)

But experts say that by the time you reach age 11, your self-image has already been formed and the chances are pretty good it is an inferior one, a negative one.

When you are very young you begin to have things happen to you that affect the way you feel about yourself. Let me share a story with you about the kind of things I'm talking about.

One day Johnny and his mother are in the house. His mother says, "Johnny, I'm going outside to work in the yard. I want you to stay inside. And I want you to stay out of the milk and cookies. You aren't big enough to get them for yourself and they will spoil your dinner." Johnny says, "O.K. Mom," and mom goes outside. Johnny plays for awhile. Pretty soon he gets hungry. So he gets a chair, pushes it up to the counter, climbs up on the chair, takes the lid off the cookie jar, gets a cookie, climbs off the chair, puts the cookie on the table, pushes the chair to the refrigerator, opens the door, gets up on the chair, and reaches in for the milk. He's leaning into the refrigerator and begins to lose his balance. The milk crashes to the floor.

At this exact moment mother walks in the back door. She says, "Johnny, I thought I told you to stay out of the milk and cookies." She scolds him for being "bad" and sends him to his room. Now, Johnny doesn't understand that his mom is hot and tired from working outside, that maybe she has a headache. He is not old enough to think about what

happened. All he knows is how he feels. And he begins to feel that the milk--the thing--is more important than he is as a person.

A few days later Johnny and his mother go to visit Mrs. Brown. He plays with Tommy. They begin to run and play and have a good time while their mothers are talking. Tommy runs into the house, whips around the chair, circles the coffee table and runs back outside. Johnny is chasing after him. He comes through the front door, around the chair and as he circles the coffee table he hits a vase. It is not only very expensive, but it is a family heirloom. It has been in the family for generations. It shatters into 100 pieces. Now if you think mom got upset when he spilled that milk, you should have heard her when he broke that vase. She laid into him like he had never been laid into before. And all of a sudden inside he got that feeling. He got that emotional feeling that said, "things are more important than I am as a person."

The image you have of yourself today exists because of experiences you have had in the past. The experiences of your past have not MADE you the way you are, they have MADE YOU BELIEVE you are the way you are. (Repeat this. Have the students repeat it after you and discuss.)

What happened to little Johnny happens to every one of us when we are little. It happened to me. It happened to your parents, your aunts, uncles, grandparents, you, and it will happen to your children. It doesn't happen because adults are cruel to little children. It simply happens in the process of trying to teach little children. Little children don't reason with their minds. Instead they feel with their emotions. Learning right from wrong IS important. But when little children are taught the difference, they learn to feel "bad" when they do something wrong. They don't understand that DOING something bad IS NOT the same thing as BEING bad.

Human communication is also a big part of the problem. Too often we make the other person feel that we don't like him/her. We say, "I don't like you." What we really mean is, "I don't like what you did." Too often the adult, as in the case of Johnny's mother, says "Johnny, you are a bad boy." What is the difference between not liking what somebody does and not liking the person? What is the difference between an action being bad and the person doing the acting being bad? How many of you have ever been scolded and remember feeling like YOU were "bad"? Every time you have felt, or feel that you are "bad," your self-image is hurt.

If you were beaten up by somebody a lot bigger than you, if that person got you down on the ground and just kept pounding your face with his fists until long after you were unconscious, what would your face look like afterwards? It would probably be pretty bruised and maybe even bloody. Right? And if this bully did this to you everyday, would your face be able to heal? Well, that's exactly what happens to your self-image. Once you choose to believe that you are bad, it becomes bruised and it never gets a chance to heal.

The good news is that you can change your self-image. Did you know that? Say yes! There is no law that says you must always keep the image of yourself that was formed by the things that happened to you in the past.

You were created with power. Did you know that? Say yes! You have the power to change a lot of things in your life that you don't like. Your own self-image is one of those things. It belongs to you. You have the right to do whatever you want with it.

If you have baseball cards that belong to you, you can do whatever you want to with them right? You can keep them, trade them, give them away, burn them. Whatever you want, right?

The same is true of your self-image. You can do whatever you choose to do with it. It belongs to you. If you have a negative self-image, will you be able to live the dynamic, happy, exciting life that we have been talking about? Do you want to have a negative self-image? You can change it. You have that kind of power. You can reprogram it just like we can reprogram computers.

You always have the ability to make choices. You can choose to feel good or feel bad. You have the POWER and the CHOICE to accept all of what we have been trying to learn about living a dynamic life or of saying "I don't believe this stuff and I don't want to use any of it." The choice is yours. But you have to decide what it is you want, what you want to believe, and what you want to do with your life.

If you have a poor self-image, and most of us do, you have to decide, to choose, to quit beating upon yourself. You have the power to decide, to choose, whether or not you like yourself. You have the power to not allow others to damage your self-image. It isn't easy, but you do have that kind of power. You can choose to get rid of the garbage in your computer that you don't need or want.

Who is the most important person in your life? (Discuss) Who is the one person you can never get away from? Who is the person that will be there every morning when you wake up, every time you look in a mirror, every night when you go to bed? So who is and will always be the most important person in your life? Right!

You are. You are unique. There will never be another person JUST LIKE YOU in this whole universe. For that reason alone, you are special. How well do we treat animals that are on the endangered species list? We take good care of them, don't we? How well would we treat an animal if it were the only one of its kind left in the world? You are the only one like you in the whole world. How should you treat yourself? Don't beat up on your self-image.

What would you think if you say somebody hitting him/herself over the head with a hammer? You'd think that person was nuts. That is exactly what you do to yourself whenever you feel bad about yourself.

How should you treat one another and other people? What does the Law of Giving say? Right! What you do is what you get. What is the Law of Vacuum? Get rid of negative things, including your own actions, to make room for positive things in your life.

Choose to believe "Everybody likes me." It doesn't matter if they do or not, what do you get when you CHOOSE to believe they do? Right! You get a positive self-image. Do you like to be around people that feel good about themselves? Yeah, they're fun people. They make you feel good. So what else will you get when you choose to believe that everybody likes you? Right! What you say is what you get.

Activity 2: Remember, if we don't apply these laws they will never work for us. Review the Law of Action. Review Law of Visualizing. Explain that the students are going to do some things to help themselves visualize getting rid of negative feelings. They will symbolically throw away the bad to make room for the good (Law of Vacuum).

1. Have students take a squatting position and pretend that they are in a dark hole. Above, they see the bright sun shining, the sky is blue, and they hear beautiful birds singing. It is a beautiful day up there. They begin to climb a ladder out of that hole. (role play) Have them climb to the top and show by their expressions how beautiful they find their new surroundings to be. Have them declare that they are never going back into that dark, negative hole again.

2. Have students assume a football blocking stance and imagine that they are blocking all of the negative experiences that life will bring them from getting inside to hurt their self-images.

3. Set a wastebasket on a table at the front of the room. Allow the students to make spitballs. Explain that the spitballs represent all of life's negative experiences. The wastebasket is a "black hole" in the universe. At the count of three every one (or in small groups if there is a chance that spitballs will hit people in the front) throws the spitballs into the black hole. (Use the disposable gloves to pick up any that miss the mark.)

Activity 3: Have students write vocabulary words from the board into their diaries using a sentence with each word or writing the definitions. Also have them write the following sentences:

I AM UNIQUE!

I AM A GENIUS!

I HAVE THE POWER TO DO OR BE WHATEVER I WANT!

I LOVE ME!

Activity 4: Have each student make mobiles to hang above his/her desk.

Cut a large piece of construction paper in half. With markers or crayons design in large print GENIUS AT WORK! Punch holes along the bottom of the rectangle from which to hang smaller pieces of construction paper on which the student has printed various positive statements about him/herself. (These may be in various shapes.)

## A FINAL ACTIVITY

It is my intent that this unit be used as early in the school year as possible, preferably at the beginning. The posters should remain on the classroom walls with the formula and laws being the basis for classroom rules of conduct. The following questions and

responses would be used at the start of each day for a reasonable period of time, after which the teacher should use them on a regular basis at different times of the day:

1. Who is a genius? (response: I AM A GENIUS.)

2. Who is unique? (response: I AM UNIQUE.)

3. Who has the power to do or be anything they want? (response: I HAVE THE POWER TO DO OR BE ANYTHING I WANT.)

4. Who do you love? (response: I LOVE ME.)

## OTHER ACTIVITIES

The following is a partial list of activity suggestions to be used in conjunction with this unit to insure a holistic approach to education in the classroom.

### LANGUAGE ARTS AND SOCIAL STUDIES

1. Research family lines and make family trees or family time lines.

2. Tag ancestry on wall map by connecting student name tags to countries and/or regions of origin. Connect tags to map using colored pins and string.

3. Write stories about "My Favorite Ancestor or Relative" to share with the class.

4. Design monthly bulletin boards centered around individual families to celebrate birthdays.

5. Study origin of family crests. Design one to attach to personal mobile above desk.

6. Read stories about the first Americans. Pretend you are on the shore to greet Columbus. He and his crew are happy to see land and happy to see you. You become good friends. Write about it. Illustrate it.

7. Read "Portraits of Americans" by Kennedy.

8. Read about Martin Luther King.

   Close eyes and think of self. Make a wish.

   Think about family and make a wish.

   Think about your classroom family and make a wish.

   Think about all world families (Native American, Black, White, Chinese, India, Ireland, England, Vietnam, Iraq, etc.) Make a special wish. Write an "I Have a Dream" story.

9. Study American government structure.

a. Declaration of Independence

b. Constitution

c. Bill of Rights

d. Federal branches

e. Formation of states and their rights

f. Formation of reservations and their rights (discuss promises as related to treaties)

10. Study regions of the United States and their cultures.

11. Study American Indian tribes of the United States and their cultures.

a. Include map work (then and now).

b. Include art work.

c. Make a date line for important dates and events.

12. Study Montana Indian tribes and their cultures.

a. Include map work (then and now).

b. Include art work.

c. Make a date line for important dates and events.

13. Have Native American adults as guest speakers.

14. Vocabulary and Spelling.

a. Have students help to select words.

b. Have groups make word find puzzles to exchange.

15. Subscribe to a monthly Indian reader publication.

The Daybreak Star Indian Reader
1945 Yale Place East
Seattle, WA 98102

16. Communication

a. Discuss how people who don't speak the same language might communicate. How was it done in the movie "Dances with Wolves"? Use pantomime to communicate questions and answers, emotions or other ideas.

b. Discuss figurative speech from unit (I'm a chunk of coal, diamond in the rough, chip off the old block). Brainstorm others, find on TV, in magazines, etc. Draw pictures to represent, cut into puzzle pieces and put into envelopes for others to use. Make game cards and play pictionary.

c. Discuss language as the basis of cultures. Research Indian symbols and their meanings. Read an Indian story and have students rewrite it using the symbols.

d. Make flashcards for Indian words.

17. Poetry

a. Explore poetry from different cultures.

b. Read samples of Indian poetry. Write sentences under categories of earth, sky, and water, plants and animals, and people. Select one sentence from each category to create a poem.

18. Writing

Consider the American flag without its colors. Consider America without its races. What would America be like without color? Write about it.

MATH AND SCIENCE

1. Study the wondrous systems of the human body.
2. Study osmosis.
3. Study gravity.
4. Explore basic chemistry.
   a. Symbols used as universal communication.
   b. Formulas ($H^2 + 0 = H^2O$ = Water).
5. Do a cooking unit.
   a. Relate recipe(s) to formulas.
   b. Experiment with importance of ingredients.
   c. Figure recipe ingredients as percentages.

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# MONTANA INSTITUTE FOR EFFECTIVE TEACHING OF AMERICAN INDIAN CHILDREN

By

Louise Schlegel

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## INTRODUCTION

The purpose of my unit will be to provide culturally relevant story times to the K-4 students in my school on a regular basis throughout the school year. Along with the Native American Indian stories, I wish to integrate the stories into cultural centers in the library to give the students a totally integrated experience with the story. I feel that Indian students in our school frequently show embarrassment when I begin to tell or read an Indian story. I hope to get all of the students so involved in the projects and the stories that the embarrassment will disappear in the excitement of sharing their culture with other students in their class. I also hope to eliminate some of the acting out behaviors of the older Indian children since I feel that these behaviors stem from embarrassment and inability to deal with their culture in a dominant society setting.

Currently the library schedule allows half an hour per class each week. In the past, 15 minutes has been story time and 15 minutes of check out time. I hope to bring third and fourth graders into the library for longer periods of time during this coming year and to encourage even more usage before and after school and during recess. In this way students will get even greater access to the culture centers.

TIME REQUIRED

I plan to work within the half hour per class schedule for story time and will leave the centers up for at least two weeks to allow maximum usage - longer if interest is greater. I will read or tell at least one, probably two Native American Indian stories per month throughout the school year. For the purposes of this Education Unit, I will prepare six months of centers and stories.

STUDENT CENTERED OBJECTIVES

Students will be able to identify the areas in the library where most Native American materials are housed.

Students will be able to compare stories from one tribe with similar stories from another tribe or even another culture.

Students will be able to identify their favorite Native American Indian authors and illustrators.

Students, by the end of the school year, will be able to recite many of the stories in a retelling session of their favorite stories.

Students will be able to contrast coyote with other cultural characters such as Anansi, the Spider man.

Circulation of Native American Indian materials will increase from circulation recorded in previous years.

MATERIALS NEEDED

Where the Buffaloes Begin by Olaf Baker

Quillworker by Terri Cohlene

Dancing Drum by Terri Cohlene

The Ring in the Prairie by John Pierburst

The Gift of the Sacred Dog by Paul Goble

The Legend of the Bluebonnet by Tomi de Paola

The Legend of the Indian Paintbrush by Tomi de Paola

Buffalo Woman by Paul Goble

Her Seven Brothers by Paul Goble

Star Boy by Paul Goble

Girl Who Loved Wild Horses by Paul Goble

The Legend of Scarface by Robert San Souci

The Enchanted Caribou by Elizabeth Cleaver

Full Moons Indian Legends of the Seasons by Lillian Budd

The Star Husband by Jane Mobley

The Cherokee Tale-Teller by Maggi Cunningham

Poems from It's Like My Heart Pounding by Mick Fedullo

For Cultural Centers I will need:

Beads - various sizes and shapes
Needles (beading)
Waxed thread
S.K.C. Culture Committee
Ingredients for fry bread
Feathers
Meat and dehydrator for jerky
Bottles for making bottle gardens (2 liter pop bottles)
Cardboard cylinders for making drums
Hides
Rawhide for lacing

Any other materials suggested by either the Kootenai or the Salish culture committees that would be fun for students to work with in centers in the library.

METHODOLOGY AND PROCEDURES

MONTH 1

Week 1

Where the Buffaloes Begin by Olaf Baker will be introduced by a class discussion on buffalo, starting with the question, "Who got to go to the Bison Range at Moise this summer?" From there I will guide the conversation to a discussion of what people use the buffalo for now and what it used to be used for. We will try to touch on as many points as possible - writing them down as we think of them so that we have some ideas of what to do with buffalo. I will then give the students copies of the buffalo sheet from O.P.I.'s Indian Day activities packet which we got at the Institute. It shows how each part of the buffalo was used by the Native American Indian.

After reading the story, I will tell the children that I know another story similar to this one which I heard on the Northern Cheyenne Reservation. Some of the children may remember me telling this story before. I will promise to tell this story again the following week and we will use Venn diagrams to compare and contrast what is similar and different in the two stories.

Centers set up in the library for students to use while waiting to check out books or during their free time would be:

1. Jerky center - strips of buffalo meat would be sliced for students to pound and flavor - the jerky would be dried in a food processor and available for taste when the first batch was done. Students would be encouraged to bring in their family recipe or some flavoring which they really like in jerky.

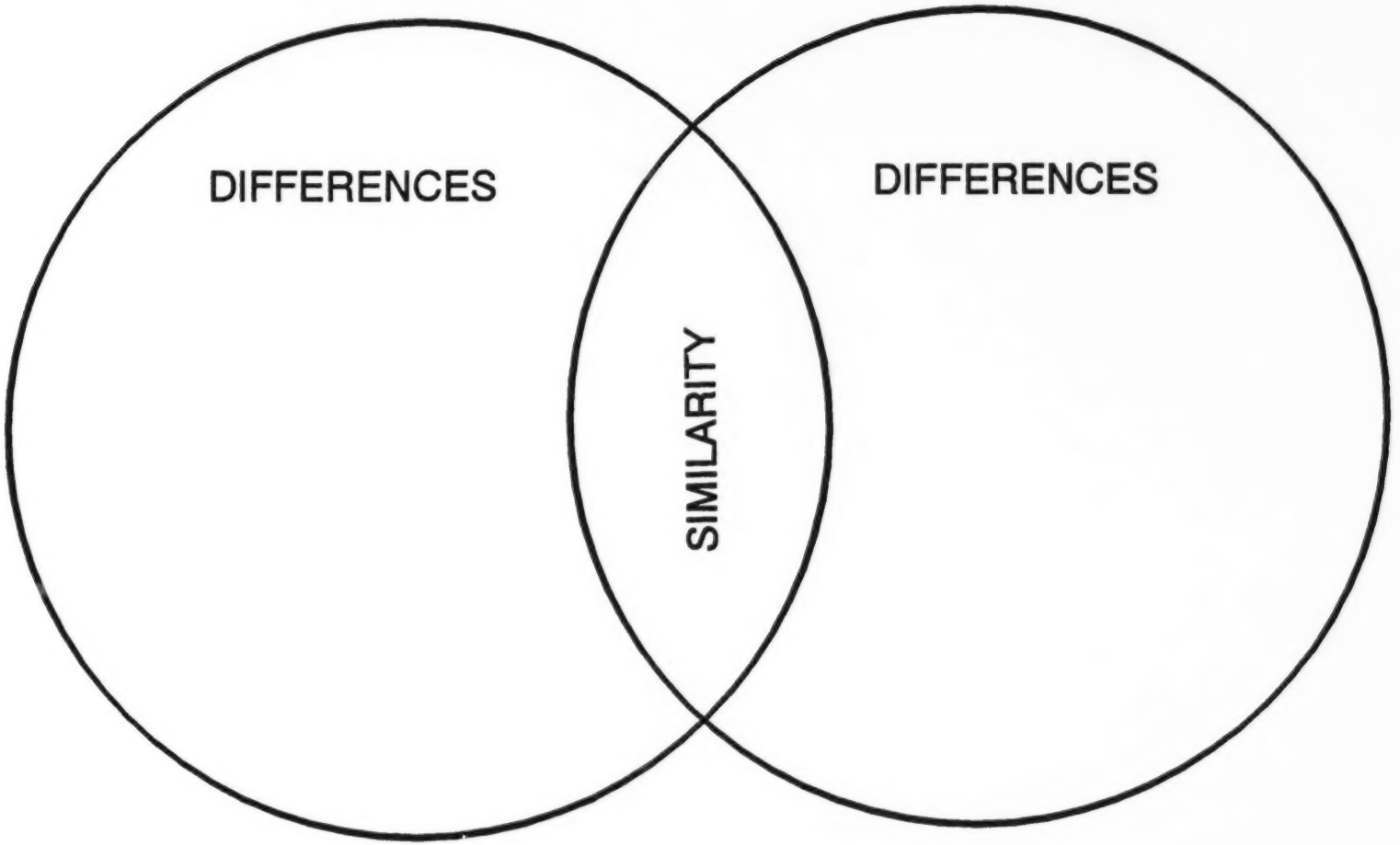
2. Drum center - hides and cylinders would be available for the making of different styles of drums. Students would be encouraged to bring in the material for their own drums or to bring in finished drums to display in the locked show case in front of the library.

3. Hair ornament center - rawhide strips and beads would be available at this center. Each color of bead would represent a different literature genre which the student has read. When they can tell me or my assistant the title of the book in the genre they can add the bead to their hair ornament. There will be a literature wheel there and each student will receive the feathers to complete their beaded ornament when they have read at least one story from each genre. Students may read as many in each genre as they want on their ornament. THIS CENTER WILL BE UP FOR MOST OF THE YEAR - DEPENDING ON INTEREST.

4. Drum stick center - students will be able to make their drumsticks as shown in Integrating Indian Music Into the Curriculum which we received at the Institute. The Drum pattern also came from this learning packet.

Week 2

I will tell the story of the Northern Cheyenne people in which the buffalo came from the hills and discuss some of the issues that have come up from this legend and the wealth of coal which is under those hills. Using a Venn diagram we will compare the two stories. I will then recommend Paul Goble's Buffalo Woman as a follow-up story and suggest that students look in the folk-tale, fairy-tale, legend section or the Native American book section for further stories about buffalo and Native American people. I will show the students where these sections are in the library. Students will have time to work on their projects at the centers and to check out books. I will assist with book location; teachers, aides, volunteers, will help with projects and will read to students who want to listen to more stories.




VENN DIAGRAM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MONTH 2

Week 1

Quillworker by Terri Cohlene will be introduced by a discussion of the beautiful costuming seen at Pow Wow's this last summer. Introductory question might be, "How many of you were lucky enough to get to go to a Pow Wow this summer?" After discussing the beadwork and design of the costumes, I will read the book. I will then ask if any students remember another book in the library which is similar to Quillworker. Some of them may remember Paul Goble's Her Seven Brothers. I will promise to share this story with them the following week when we can again contrast and compare the two stories with a Venn diagram. Students will be encouraged to bring beadwork and costumes for display in the locked case in front of the library.

Centers for these stories would be:

1. Beadwork centers - I will set up two centers using the simple beadwork machines found at Pow Wows on which students can make belts and headbands.

2. Earring Centers - I will invite Mrs. Bean and Mrs. Matt or some of the students who are familiar with beading to demonstrate beading earrings. This also will take up two centers.

Week 2

After some discussion of what Quillworker was like the previous week, I will read Paul Goble's Her Seven Brothers. Using the Venn Diagram we will again compare and contrast these two books. Students will again have similar books recommended to them. The areas where they might find these books in the library will again be shown to them. Students will have time to work on centers, listen to stories and select books.

MONTH 3

Week 1

During this month I want to use Fred Gwynne's books, A Little Pigeon Toad, The Sixteen Hand Horse, Chocolate Mousse, and The King Who Rained, as an introduction to idioms and figurative language such as Mick Fedullo talked about at the Institute. Other books which I might use would be any of the Amelia Bedelia books by Peggy Parish or any of the Stupid books by Allard. I will read these books to the children, stopping frequently to ask if anyone can tell me what in the world the kid is talking about and to discuss other sayings which kids and other cultures use which sound just as crazy as these.

Centers for this month would be:

1. Drawing center - students could draw their own silly saying such as "Mom said there is a housefly on the window."

2. Reading center - students can share joke books and riddle books which use these word plays.

This month is an introduction to the following month in which I wish to bring in another

culture besides Native American Indians with the Anansi stories.

MONTH 4

Week 1

By now we should be into winter so I will begin with Coyote Tales put out by the Salish Cultural Committee. I will do my best to tell these stories and will invite members of the committee or elders to come in at least one week of this month and tell some coyote stories in small groups to the students. Stories will be introduced by a discussion of sneaky, tricky people or animals which we have known. I will tell the students that I know more stories about another tricky animal/person and ask if they remember who I am talking about. I will promise to do an Anansi story the following week.

Centers for this session might be:

1. Rattles - students can make rattles from gourds or skin rattles as shown in the music packet we got at the Institute. They can do the two different kinds at two different centers.

2. Jingler Anklets - students can make anklets with bells on them as shown in the music packet.

I picked music centers for this time since the students can use some of these noise makers to show their emotions about what Coyote and later Anansi are doing to trick their friends.

Week 2

After a discussion of what Coyote did the previous week, I will tell an Anansi story. Students who have finished a noise maker can use it to show how they feel about Anansi's activities. We will use a Venn diagram to compare and contrast Coyote and Anansi. Students can work at centers, listen to more stories and check out books.

About this time we will take a week to discuss the books we have read, what literary genre they fit into, who our favorite authors and illustrators are, what we wish we could read about . . . If students wish, I will continue Coyote and Anansi stories for several of the weeks during the winter to give them a good view of Coyote stories from the Salish.

MONTH 5

Week 1

I will introduce this week's story by telling the students that Native American Indians have provided much of the food we eat. We will have a brainstorming session about the different kinds of plants Native American Indians have contributed. I will pass out a copy of the sheet from O.P.I. which we got from the Institute on contributions of the Native American Indian. I will then read The Legend of the Bluebonnet by Tomi de Paola.

Centers for this week include:

1. Popcorn center - students will be able to pop and sample their own cooking -

popcorn is listed as one of the foods Native American Indians contributed to our society.

2. Bottle Biology center - students will be able to make a mini ecosystem using discarded 2 liter pop bottles, as shown in the Agriculture in Montana Schools Material which I picked up this summer. Some of the plants they can plant in their ecosystem are corn, tomatoes, cucumbers, or any other plant contributed by Native American Indians. These will have to be taken home or to the classroom since the library has no natural lighting.

3. Bread in a Bag center - using directions from the Agriculture in Montana schools program, students will be able to make fry bread in a bag and cook it at this center.

4. Fruit Leather center - students will spread pureed fruit on fruit leather sheets and dry in a dehydrator. Samples will be available after the first batch.

Week 2

After discussing what happened in The Legend of the Bluebonnet I will read another book by Tomi de Paola, The Legend of the Indian Paintbrush. We will compare them using a Venn diagram and have a brief discussion on whether we like this author and the illustrations better than other authors we have encountered recently. Along with this we will discuss using the card catalog to find out how many books our favorite authors have in our library or how to locate a book in the card catalog when we don't remember who wrote it. Students will be able to work in centers, check out books or have stories read to them.

MONTH 6

Week 1

To introduce this session I will ask, "How many of you remember The Legend of the Bluebonnet, The Legend of Sleepy Hollow, or can anyone name a legend that they remember?" After the discussion and listing of legends, along with authors and illustrators which students particularly liked, I will read The Ring in the Prairie by John Pierburst.

Centers for this week will include:

1. Reading center - a table full of various different books of legends such as Full Moons Indian Legends of the Seasons by Lillian Budd and The Gift of the Sacred Dog by Paul Goble. Students will be allowed to check out about half of the books on display, the other half will be reserved for reading in the library during the next two weeks. After that time they will be able to check them out.

2. Drawing center - students will have drawing paper available and will be able to draw illustrations for legends they have heard or legends which they have written themselves.

3. Writing center - students will be encouraged to write their own legends and illustrate them at the drawing center. They may keep these, donate them to the

library, or put them temporarily on display.

Week 2

After discussing The Ring in the Prairie and doing some retelling of the story, I will read The Star Husband by Jane Mobley. Using a Venn diagram we will compare and contrast the two stories. Students may then check out books, work at centers, or read in the Reading Center.

EVALUATION PROCESS

Although much of my evaluation procedure is built into my methodology and procedure, I will evaluate in the following ways:

1. When students ask for help in finding materials, I and my assistant will put tick marks for each time asked per each area. Toward the end of the year, we should have far fewer students asking where Native American Indian materials are than we did at the beginning of the year. We will do this in a random manner, choosing one or two classes per week to observe in this manner.

2. During story telling sessions, I will record student observations about similarities and differences between stories on Venn diagrams. These diagrams will be kept and displayed in the library.

3. During story telling sessions and discussion sessions, I will record favorite authors and illustrators as they come up in discussion. This poster will be kept up for student reference in the library.

4. Students will be given time in small group sessions to retell their favorite stories at the end of the six month period. I will observe each group in turn and will be able to see how accurately they recite the stories to each other.

5. Using a Venn diagram, we will contrast Coyote and Anansi and any other folk characters which come up in our stories. The Venn diagrams will be displayed in the library for reference.

6. I will be able to tell how much circulation has increased in the Native American Indian materials section by comparing records from previous years.

REFERENCES OR BIBLIOGRAPHY SOURCE

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This Bottle Biology project is copyrighted. I got permission to use it by taking the Agriculture in Montana Schools class this summer. If you wish to use this material in the Institute - it is wonderful, I think - you should write to the address at the bottom.

Thanks,

Louise Schlegel

# BOTTLE BIOLOGY

Exploring:

- *Ecosystem Interactions*
- *Population Dynamics*
- *Biodegradation*
- *Microbial Fermentation*
- *Experimental Design*

Hands-on Biology with Plastic Containers



Bottle Biology Program, University of Wisconsin-Madison,
Dept. of Plant Pathology, 1630 Linden Dr., Madison, WI 53706, (608) 263 5645

BOTTLE BIOLOGY

WISCONSIN

# Bottle Basics

*Create hands-on scientific explorations using throw-away containers*

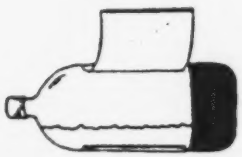
Plastic beverage bottles provide the primary material for Bottle Biology explorations. They are readily available — millions are produced and discarded daily — and they are easy to cut and combine in a wide variety of ways for science projects. These Bottle Basics are meant to get you started, showing how plastic bottles can be taken apart, cut, and connected. Once these basic techniques are mastered, you can use your imagination to combine bottles and parts of bottles (as well as other disposable containers) into the apparatus needed to try out any number of ideas for fascinating projects in the life sciences..

## Removing the Label and Base

Both the bottle label and base may be readily removed, but for some projects or parts of projects it might be best to leave the base glued firmly to the bottle. Aquariums and compost columns, for example, will be more stable if the lowest unit has the base attached. In almost all projects the label should be removed. The label and base are held in place with a heat-sensitive glue. To remove them, the glue must be softened with heat.

A) Fill the bottle about 1/4 full with very hot (120° - 150° F) water. If the water is too hot (170° - 212° F) the plastic will soften, warp, and may permanently crumple. Screw the cap back on firmly. This will retain pressure inside the bottle allowing you to hold the bottle tightly without crushing or denting it.

B) Tip the bottle on its side so the water warms the area where the label is attached to the bottle — this will soften the glue. Catch a corner of the label with your fingernail and gently peel it from the bottle. If there is resistance, you may need hotter water.



C) To remove the base, tip the bottle upright so the hot water warms the glue holding the bottle bottom to the base. Hold the bottle tightly and slowly twist off the base.

D) Remove the cap and pour the water out slowly. You might try swirling the bottle around as it begins to empty, causing the water to form a vortex resembling a tornado funnel. This lets the water to swirl slowly out of the bottle mouth without buckling the sides.

E) Usually most of the glue from the label and base is left on the bottle. It can be removed by scraping with a sharp-edged piece of metal or plastic while the glue is still warm. It can also be chemically softened and removed with a solvent such as cleaning fluid. Put a small amount on a paper towel and rub. This works best if most of the glue has been removed by scraping. Be sure there is adequate ventilation.

F) Save all parts, bottle, cap, and base. You now have the raw materials to begin fascinating explorations!



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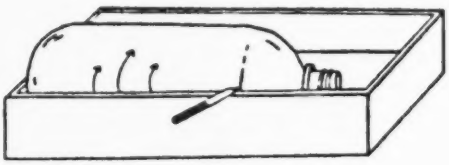
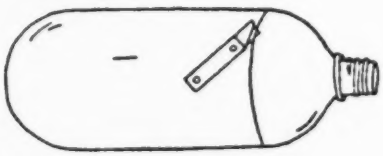
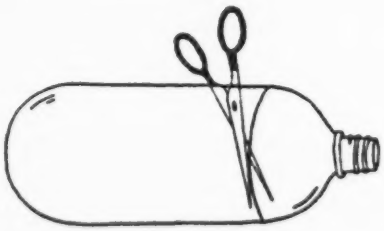
# Bottle Basics - Cutting Techniques

Plastic bottles can be cut and modified in a great variety of ways — but before you begin cutting, plan carefully. Remember that some bottles are wider than others, some have larger bases, and some have more tapered shoulders. The bottle shape and location of the cuts affect how your pieces fit together.





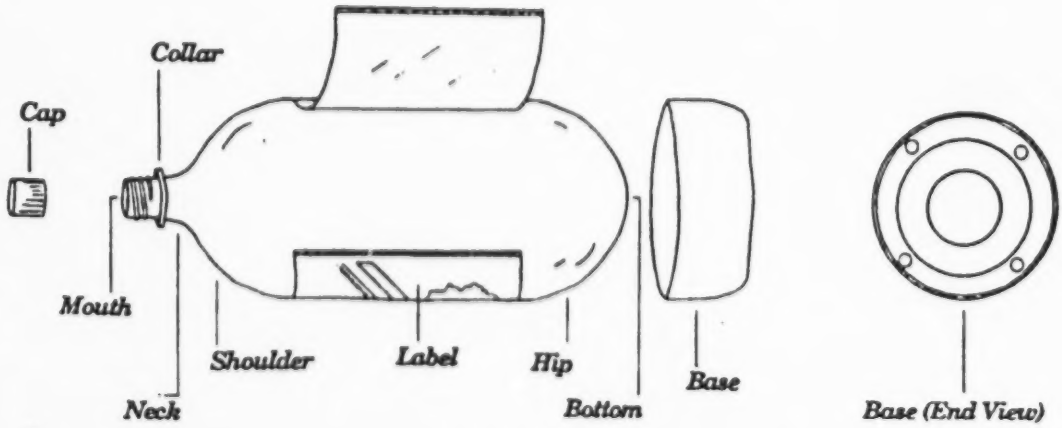
1) Place bottles on their sides in an empty drawer, tray, or box — shallow cardboard flats and computer paper boxtops work well. Hold the bottle up against the side and corner of the box to stabilize it while rotating. Brace a felt-tip pen against the box with the tip just touching the bottle and roll the bottle slowly around. This will leave an even line encircling the bottle. Sometimes it's easier to do this cooperatively. One person holds the bottle and rotates, while the other keeps the pen tip touching the bottle.



2) Use a single-sided razor blade or utility knife to begin the cut, slicing along the cutting line about two inches. Insert the tip of the scissors and snip your way around the rest of the cutting line. Because the scissor blades tend to catch in the plastic, it may be easier to snip along with just the tips.

Trim away rough edges and irregularities with the scissors. Once the bottle is cut open, you can snip more from the shoulder, hip or side if you decide shorter lengths are needed. When in doubt about how project pieces may fit, cut them a little too long — you can always remove the extra length. Because it is more difficult to draw lines once a bottle has been cut, draw all intended lines before cutting.

## Basic Bottle Anatomy



BOTTLE BIOLOGY
WISCONSIN

# TerrAqua Column

*Explore interactions between terrestrial and aquatic systems*

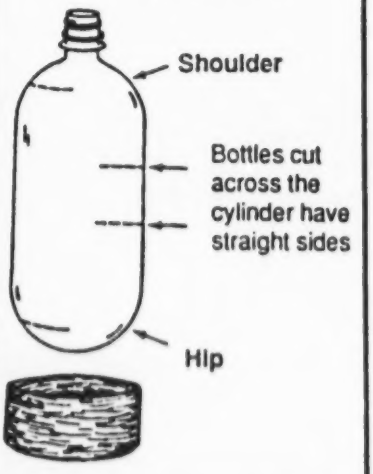
Terrestrial and aquatic ecosystems are frequently viewed as two separate and independent entities. However, land and water systems are connected in many ways. One of the major links between terrestrial and aquatic ecosystems is water.

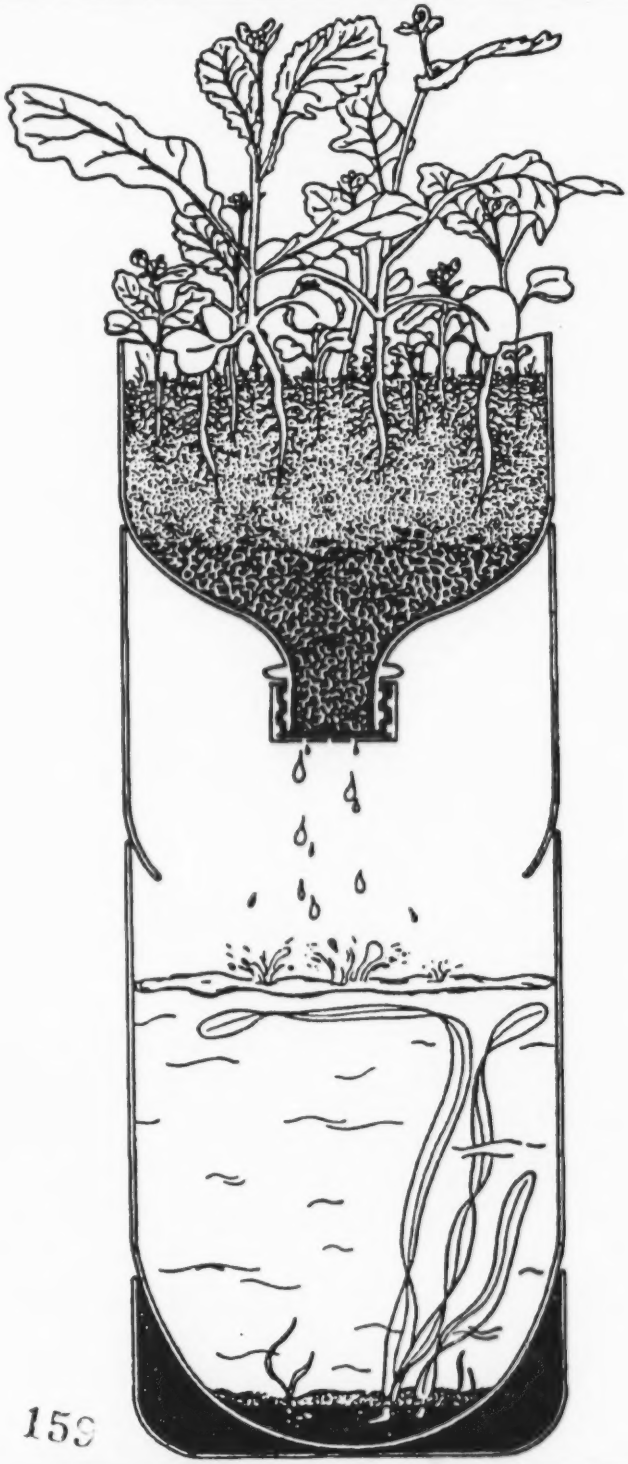
Water is the life blood for the terrestrial community and usually finds its way to wetlands, rivers, lakes and oceans. Passing through the soils of fields and forests, the water picks up compounds such as nutrients and agricultural chemicals. As this solution enters an aquatic community it then modifies biological, physical and chemical aspects of that community.

Construction of a TerrAqua Column can allow you to model and explore relationships between land and water ecosystems.

## *Bottle Anatomy*

Bottles cut across the shoulder or hip have tapered sides





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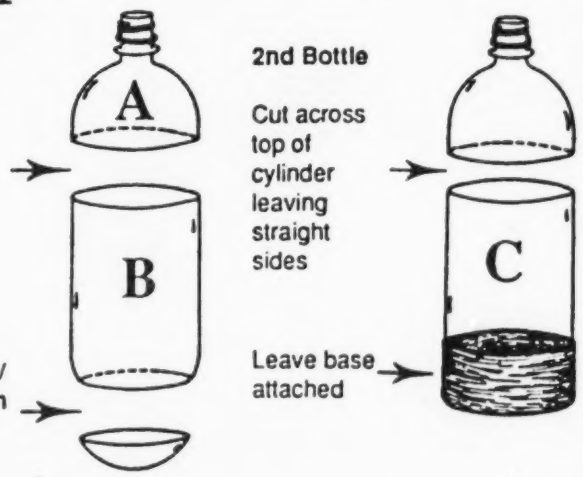
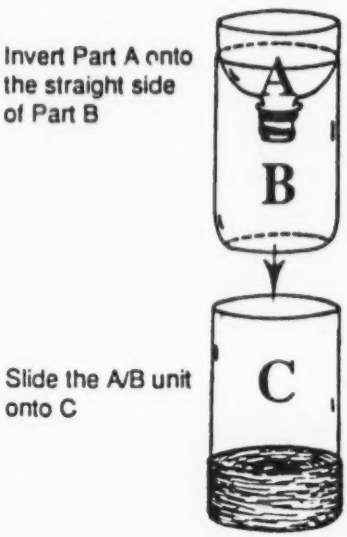
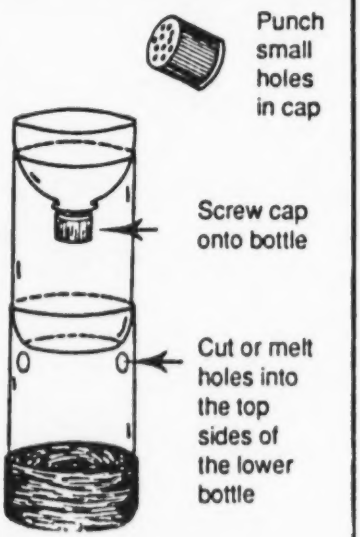
## Cut Bottles


1st Bottle
Cut, leaving 1-2" of the cylinder on the shoulder
Cut, leaving 3/4" of the hip on the cylinder
A
B
2nd Bottle
Cut across top of cylinder leaving straight sides
Leave base attached
C

## Combine Bottles




## Add Finishing Touches




## Column Construction

This column is composed of two units. The upper, terrestrial unit is made by cutting a bottle to make pieces A and B as shown in the illustration. These two pieces can be held together by a wide transparent tape such as bookbinding or mailing tape. The lower, aquatic unit is made by cutting a second bottle to produce piece C. Biological materials for the aquatic system can come from a pond, lake, puddle or fish tank and can include algae, phytoplankton, zooplankton, aquatic plants and insects. A variety of plants can be used in the terrestrial system. Because of their rapid life cycle, Fast Plants work well.

## Studying the Flow of Agricultural Chemicals

Recent concerns about the interaction between land use and water quality have led to the study of nutrient and chemical flow from terrestrial to aquatic ecosystems. Fertilizers and pesticides used for lawn care and agriculture readily make their way into aquatic systems causing water quality problems ranging from algal growth to the build-up of toxins in drinking water.

The TerrAqua Column allows for the study of various aspects of land-water interactions such as the effects of:

1. Nutrient sources for the terrestrial system
2. Nutrient concentration
3. Type and amount of soil in the terrestrial system
4. Type(s) of plants in the terrestrial system
5. Physical factors such as temperature and light
6. Effect of various pesticides
7. Frequency of fertilizer or pesticide application.

Various aspects of the terrestrial and aquatic systems can be monitored such as the growth of plants and algae. For plants in the terrestrial system, percent germination, height, weight, leaf size, length of life cycle, and seed production can all be measures of plant health. Populations of algae, aquatic plants and animals can be monitored in aquatic systems. Changes in the soil microorganism populations and soil structure can also be monitored. Finally, the solution flowing from the terrestrial to the aquatic system can be examined with a Fast Plant bioassay (*Fast Plant Notes*, Spring, 1990).

BOTTLE BIOLOGY

WISCONSIN

# Compost Columns

*Where do things go when they die?*
*Explore the process of decomposition.*

Composting is based on the biological process of decomposition. What turns plants and animals into compost? Microscopic bacteria and fungi, which feed on dead tissue, are the chief agents.

What affects the composting process? The amount of moisture and air, temperature, light, sources of bacteria and fungi, and the nature of the decomposing material are all critical. The presence or absence of air (oxygen) is one of the most important factors in composting. The practice of composting allows air and moisture to speed the natural process of biodegradation. Making a compost column lets you see and experiment with this process, and witness nature's world of recycling.

**Materials Needed:**

- Three 2-liter plastic beverage bottles
- Hot tap water, knife or razor blade, scissors, marking pen, sharp needles for poking holes, clear tape, netting or mesh fabric, rubber bands.
- Organic materials for composting, such as kitchen scraps, leaves, newspapers, animal manure, and grass clippings.

**Procedure:**

Remove the bases from two bottles, and the labels from all three, by pouring about two cups of hot tap water into the bottles. (Columns can also be made from bottles that don't have removable bases.) Replace the cap, tilt the bottle so the water softens the heat-sensitive glue, peel off the label and twist off the base. Pour out the water, draw cutting lines around the bottle, make incisions with the knife and cut with scissors and assemble as illustrated.

Most columns will require air holes for ventilation, and these can be poked into the plastic with a sharp cold needle or with a needle or paper clip heated in a candle flame. Alternatively, larger holes can be cut into the sides with the knife and covered with fine mesh fabric held in place with tape. A piece of mesh fabric over the lower end allows for drainage. Refer to the illustrations. Add ingredients for composting through the top of the column.

**Explorations:**

The possibilities for compost column explorations and discoveries are endless. There is no limit to what can be put inside, or the conditions under which the column can be kept. In addition to simply observing changes, you can design experiments which explore the effects of variables on you column.



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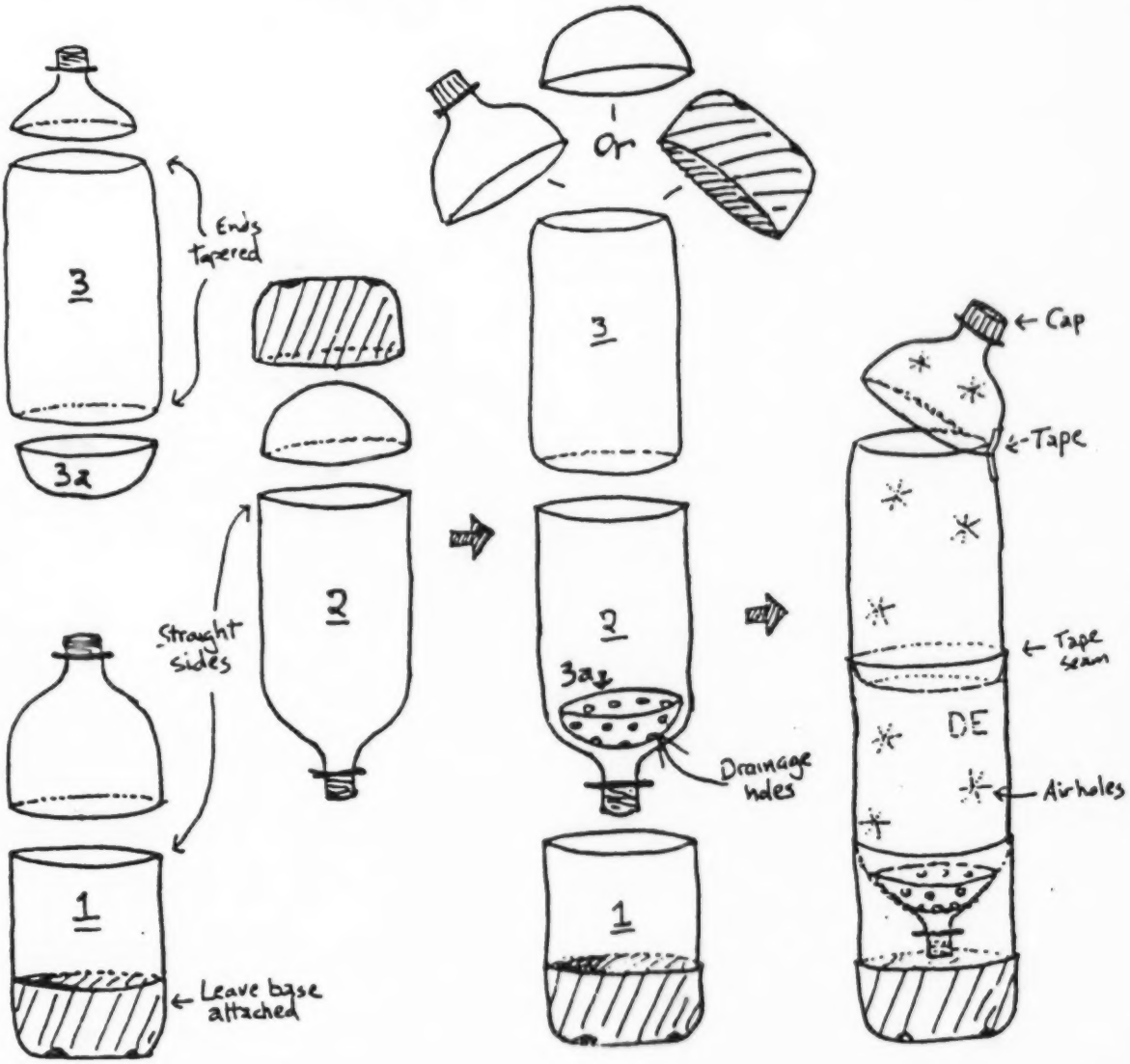
# Compost Column Construction




## Two Possible Explorations:

• **Leaf Digester.** Make two columns, and use a balance or postal scale to weigh out two equal quantities of leaves. Loosely pack one column with leaves only. Mix about a half cup of garden soil to the other batch of leaves and loosely pack the second column. Pour equal amounts of pond or rainwater into each column, and wait several hours for it to percolate through. If none comes out the bottom, add more in equal amounts until about a half cup drips into the reservior. Schedule a rainstorm to occur in the column every few days, pouring the drippings back through the column. Which column decomposes faster and why?

• **Compost Tea.** Compost columns can be used to generate a liquid fertilizer called "compost tea". Try making several columns using different ingredients, whose drippings will differ in color and chemistry. Use this liquid to water and fertilize identical sets of seedlings to see how different brands of "tea" affect plant growth. Some drippings, such as those from a column filled with leaves from a black walnut tree, may even inhibit growth.

BOTTLE BIOLOGY

WISCONSIN

# EcoColumns

## *Creating miniature systems that can be interconnected to explore natural systems*

This advanced Bottle Biology activity makes possible a fascinating variety of dynamic life sciences explorations. EcoColumns can be designed to model many kinds of aquatic and terrestrial environments, with habitats and niches for insects, spiders and small vertebrates. Individual modules can be used alone or stacked into a stable, free-standing column. Modules can be kept isolated from one another or be interconnected to stimulate interactions between systems.

The tapered sides of the Eco-Column chambers allow a closeup view of organisms from aquatic environments. Roots of plants are also made visible, and the module can be viewed from underneath as well. Studies of ecology, population dynamics, water chemistry and many other sciences can be conducted in an Eco-Column. Columns can also simply be constructed and observed, noting changes over time. There is no limit to the number of ways that the modules can be designed and put together. What kind of biological question could you try to answer in an EcoColumn?

## Materials:

- Several one or two liter beverage bottles
- Bottle Basics tools for marking and cutting bottles, plus equipment for making ventilation and port holes
- Clear waterproof tape (Most postal and bookbinding tapes are waterproof.)
- Silicone sealant (Available at most hardware stores, for chambers that will need to hold water.)

## Explorations

- Consider the different types of habitats you might expect to find in an ecosystem such as a tropical rain forest. How many of these habitats can you include in one EcoColumn construction?
- Put a fruit fly module below a chamber containing a hungry spider or praying mantis. Connect them with a narrow tube which will allow flies to wander upward but which prevents the spider or mantis from descending into the fruit fly chamber. Fruit flies will live off of banana peels and other rotting fruits.
- Plant seeds or small plants in a chamber filled with soil (or filled up to the bottle mouth). In time, root growth will be visible along the clear sides, and from underneath as well. Patterns of root response to crowding, overwatering, and other variables could be compared among different species of plants.



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# EcoColumn Unit Construction

EcoColumn units are modules made from soda bottle pieces which can stacked to make numerous different models of ecological systems.

## Tips

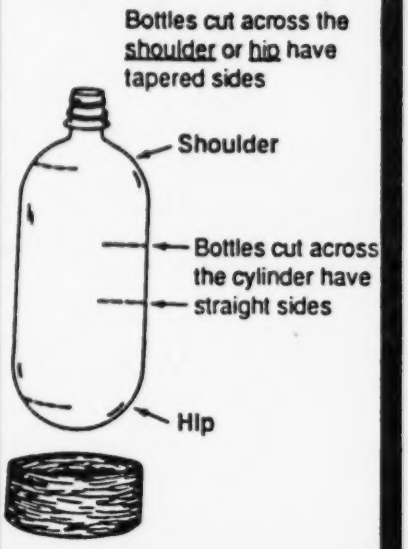
Use the same brand of bottle for all of the EcoColumn units which will make up a final construction. Different brands of bottles can have slightly different diameters or shapes and this can lead to complications. Also, some bottles have bulges at the top of the hip which can make it difficult to stack units. These bottles should be avoided.

Use a waterproof tape to fix bottle part A to part B. Some clear tapes are waterproof, but check first by taping a test strip to a scrap piece of bottle and leaving it under water overnight.

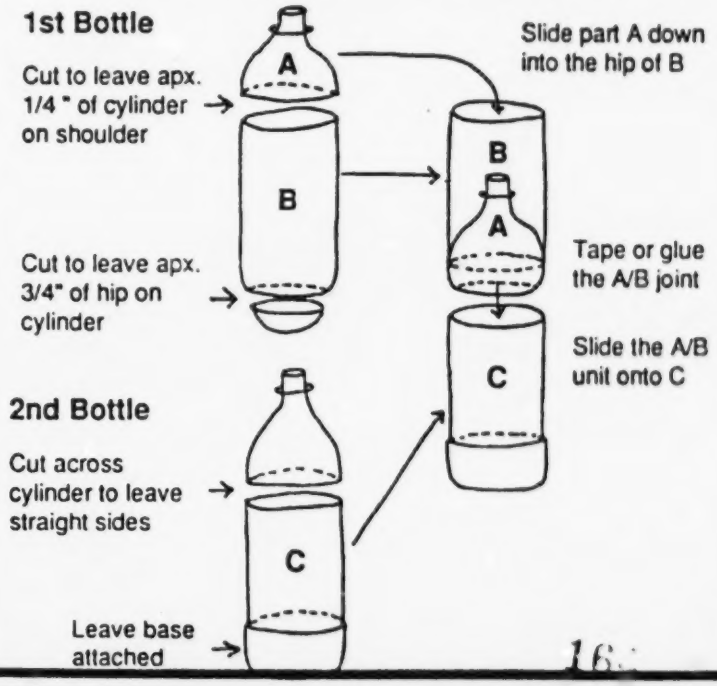
If the unit is going to contain a terrestrial system be sure to add drip holes in piece A. Units with drip holes high up part A will hold some water and can be used to make a unit which is bog-like in character.

If the EcoColumn unit is going to hold water, seal the A/B joint with a silicone sealant after taping. The sealant also acts as a glue to make a strong joint

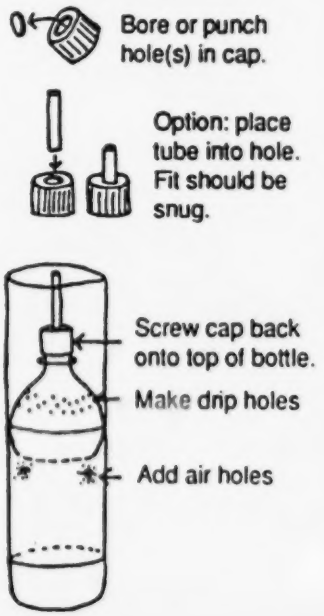
## Bottle Anatomy


Bottles cut across the shoulder or hip have tapered sides
Shoulder
Bottles cut across the cylinder have straight sides
Hip

## Cut and Combine Bottles


1st Bottle
Cut to leave apx. 1/4 " of cylinder on shoulder
Cut to leave apx. 3/4" of hip on cylinder
A
B
Slide part A down into the hip of B
B
A
Tape or glue the A/B joint
C
Slide the A/B unit onto C
2nd Bottle
Cut across cylinder to leave straight sides
C
Leave base attached

## Add Finishing Touches


Bore or punch hole(s) in cap.
Option: place tube into hole. Fit should be snug.
Screw cap back onto top of bottle.
Make drip holes
Add air holes



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